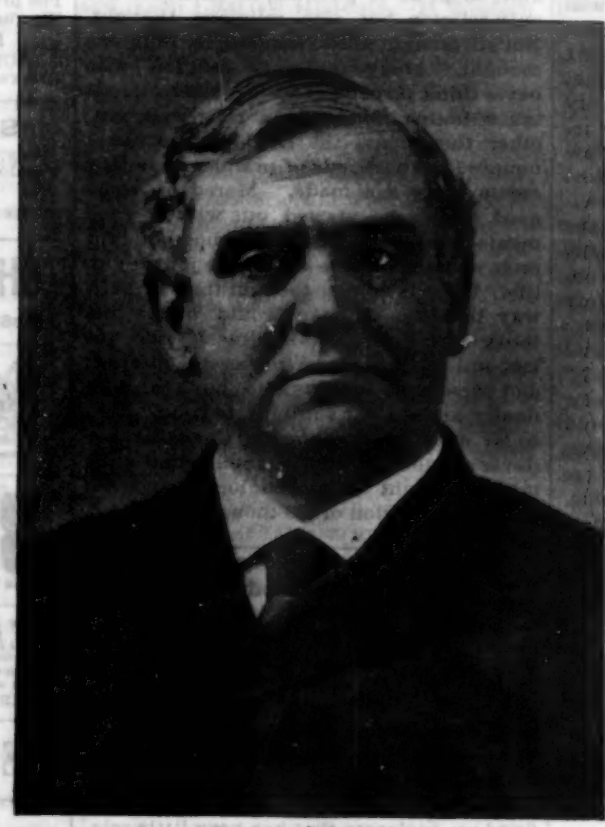


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Zion's Herald

WEDNESDAY, JANUARY 28, 1903



PHILLIPS BROOKS

E. L. MORRIS

Abram S. Hewitt

Tribute by RICHARD W. GILDER, Editor of the Century.

Mourn for his death, but for his life rejoice
Who was the city's heart, the city's voice.

Dauntless in youth, impetuous in age,
Keen in debate, in civic counsel sage;

Talents and wealth to him were but a trust
To lift his hapless brother from the dust.

Because he followed truth, he led all men —
Through years and virtues the great citizen.

By being great he made the city great —
Serving the city, he upheld the State.

So shall the city win a purer fame
Led by the living splendor of his name.

Heavenly Adaptations

HENRY WARD BEECHER of brilliant memory could say some commonplace things on occasion in a luminous way that lighted up the subject for his hearers for years afterward. He once defined heaven in effect as the place where every one shall have just what he fancies most. The boy shall have his top, the scholar his book, the artist his music, and so forth. Underneath this literalism there is doubtless a profound truth. Heaven will mean the legitimate desires of earth carried to the highest degree of expression. "I shall be satisfied when I awake in Thy likeness." We like to think that the Almighty has surprises, analogous to Christmas surprises, for His faithful followers here below when they reach the skies. The man who has here in the busy service of Christ crucified some of his innocent desires — perhaps for lack of time — may then find their pursuit gloriously provided for. There is probably adaptation of a kind in the heavenly life. A colored brother asked another: "Did de pawson tell his flock dat Saint Peter would give them each a harp?" "No," replied the other man. "He knew bettah. He told dem dat Saint Peter would give dem each a banjo." Maybe God does not waste golden harps on the banjo-calibre of saints. No one knows. But, at any rate, the colored "pawson" understood at least one of the principles of successful homiletics — he knew how to adapt similes and illustrations to the peculiar character of his audience.

Remaking Circumstances

WE hear a good deal about a man's being the slave of his environment. That is the distorted expression of a half-truth. Circumstances make the man — that is, they make part of the man. But it is also true that a man may make circumstances — that is, a part of the circumstances. Circumstances are the things that "stand around" an individual. These surrounding facts and factors, however, are not wholly unconquerable or unadaptable. There is a story of an Irish private in the Civil War who triumphantly brought in two or three Confederate prisoners. When

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asked how one man was able to capture three, he replied: "I surrounded them!" There is a sense in which a man may "surround" at least a few of his surrounding circumstances. Christian wit and courage may find a way to wring advantage out of seeming or even real adversity. No man is helplessly in the grip of grim fate. Circumstances need not unmake him — he may remake circumstances. Though he is the product of heredity, he may help to start a new heredity. He may be not the slave, but the saviour, of his environment.

Religious Thought

MANY of the secular papers have columns headed, "Religious Thought." That fact is a tribute to the virility of Christianity as an intellectual force and phenomenon of social interest. Much of the matter that is quoted under the above-mentioned head is not religious, or is not thought. It is not so common as some people imagine to find the religious content handled with intellectual discernment and philosophic breadth of view. Here and there is a Bowne or a Patton who gets at religion from the side of philosophy, and more frequently is found a Moody or a Father Taylor who emphasizes the experimental, but has no expression for the theoretical side of Christianity. It is desirable, so far as is possible, to cultivate not only religion, but also religious thought. Not all thought about religion is religious thought. Many think at religion who never think through it or even into it. It takes brains to think, on religion or any other theme, and the Lord has not pronounced the beatitude of brains over every creature He has made. Moreover, some good souls who started out with a good mental equipment have somehow mislaid their wits somewhere along the journey of life. There is no safe thought that is half-way thought. A man would better not think at all than think himself into the fog, unless indeed he possesses intellect and perseverance enough to push through finally to the clear sunlight beyond. Yet, so far as is practicable, the Christian believer should cultivate his intellectual gifts, taking thought about religion, though not making a religion of his thought.

Pure Food

IT is good news to hear that a pure food bill has passed the House of Representatives. The adulteration of food that has quietly been going on in America during the past few years has greatly increased the doctors' bills of multitudes. "Preservatives" that destroy the tissues of the stomach, honey that is but glucose fixed up, molasses that has very little relation to the treacle known in our boyhood days, improperly canned goods that contain poisonous ferment, and similar decoctions, concoctions, frauds and counterfeits, have ruined the digestion of more people than know what ails them. A higher price paid at a store for an article does not necessarily mean a purer product. Even many of the retail grocers are unable at all times to detect frauds of this kind. The Hepburn Bill which has passed the House provides for the organization of a Bureau of Chemistry in connection with the Department of Agriculture at Washington, which shall be charged with the inspection and analysis of foods and drugs offered for sale. When the Secretary of Agriculture finds that foods have been adulterated or misbranded he is to certify the fact to the proper United States District Attorney, who must prosecute. This is a step in the right direction. The man who knowingly sells his

fellow-man that which will ruin his health, deserves the reprobation of society and an infliction of the scourge of the law.

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Bubonic Plague in California

THERE is a growing excitement in the Western States bordering on California over the deliberate attempts of the State authorities to suppress all news about the bubonic plague in San Francisco. The discovery has been made that, contrary to all denials, the plague has actually spread to the interior towns in California and to points on the coast of Mexico. In 1900 there were twenty-two cases of death from this scourge in California, twenty-nine in 1901, and forty-nine in 1902. Representatives of eleven State boards of health met in Washington recently, denounced the action of the authorities in California, called upon the Federal health officers to interfere, and threatened to establish a quarantine against that State if something is not done to exterminate the plague. The inactivity of the health officials in San Francisco is attributed to the influence of commercial interests. The shippers say it would ruin the business of the port if the full extent of the plague should be officially admitted.

Intellectual Awakening of China

IT appears from what Mr. Timothy Richard says in the *Contemporary Review* for this month, that a marvelous educational revolution is in progress in China. The awakening is manifested in four main forms: First, the viceroys have been ordered to encourage young men to study abroad; second, each of the eighteen provinces has been ordered to establish a university, each of the prefectures a college, and each of the districts as many of the schools as may be needed; third, the military examinations which tested a man's skill at stone weights, sword play, and archery have been abolished; fourth — which is most important — the examinations for literary and official degrees are henceforth to concern themselves not with homilies on the Chinese classics, but with essays on modern affairs, Western laws, and political economy. Here are some of the questions

asked at what may be called the Chinese M. A. examinations, and answered by 150,000 students:

"When Japan reformed her government after Western methods, some say she was right, others say she made mistakes. State these clearly, and show how China should proceed.

"What are the Western sources of economic prosperity? As China is now so poor, what would be the best for China?

"State the important effect of the study of chemistry on agriculture.

"According to international law, has any one a right to interfere with the national affairs of any foreign country?"

The B. A. examinations are now identical in tone with the M. A. examinations, and reach 1,500,000 students. If Western education has transformed Japan into a world power within a quarter of a century, what may be expected in China when the people really become aroused and break loose from the traditions of the past? It may be that the Chinaman, trained in modern knowledge, will soon become a strong rival of the Anglo-Saxon.

Panama Canal Treaty Signed

AFTER much delay, haggling and suspense, due entirely to the obstinacy of the Colombian government, the Panama Canal treaty has been signed, and is now in the Senate awaiting consideration. The United States agrees to pay Colombia \$10,000,000 in gold and an annual rental of \$250,000 after the expiration of nine years. The strip of land for canal purposes is leased in perpetuity, but without surrender of its sovereignty by Colombia. In the original proposition the United States tendered \$7,000,000 and an annual rental of \$100,000. Colombia asked \$600,000 a year even after the bonus had been increased to \$10,000,000, but after much hesitancy consented to compromise on \$250,000. Secretary Shaw is prepared to pay the \$10,000,000 to the Panama Company and \$10,000,000 to Colombia in cash without the issuing of bonds. The only possible hindrance that can arise now is that the treaty may fail of ratification because of the deadlock which has been brought about by Senator Quay in his determination to force the passage of his "omnibus" statehood bill.

Wireless Messages on Trains

A VERY satisfactory experiment with wireless telegraphy as a means of exchanging messages between moving trains and stations was made recently on the Grand Trunk line in Canada. The demonstration was in charge of Dr. E. Rutherford and Dr. Howard T. Barnes, of the Macdonald Physical Laboratory of

the McGill University, Montreal. By means of a very simple laboratory apparatus signals were easily exchanged between a station and a train running at the rate of fifty miles an hour for a distance of from eight to ten miles. More elaborate equipment, seemingly, is all that is needed to make such means of communication as practicable as the ordinary telegraph system.

Painting Without a Brush

THE pneumatic spraying-machine is a device for applying paint to cars and large buildings, which is coming into general use. Paint is placed in a cylinder into which air is compressed by an air pump especially designed for that purpose. The air drives the paint out through a hose, from which it is sprayed in a thin mist upon the surface to be painted. A valve in the hose gives the operator complete control over the apparatus. The sprayer applies the paint very evenly and thoroughly, penetrating into all the small cracks and remote corners otherwise difficult of access. By means of an extension the paint can be applied fourteen to sixteen feet overhead without a scaffold or ladder.

Civil Code of Ancient Babylon

A N examination of the legal code of King Hammurabi of Babylon, which was discovered by a French archaeological expedition, and translated by Dr. Hugo Winckler, reveals some similarities to the Mosaic legislation which it antedates by at least four hundred years. While this code contains the law of an eye for an eye and a tooth for a tooth, and some minor enactments similar to the Mosaic code, it lacks the element of mercy which permeates all the legislation attributed to Moses. It has no Sabbath, no organization of courts, no laws against bribery, witchcraft or false weights; it does not forbid unnatural crimes; it legalizes prostitution; and does not contain sanitary regulations. Moses forbade oppression of strangers, usury, and the gleaning of one's field, so that the poor might find food. Also, land sold for debt comes back to the family at the year of jubilee; cities of refuge are provided for those who have unintentionally killed a man; two witnesses are required for conviction; only forty stripes are to be given in case of punishment; runaway slaves are to be restored to their owners, and cruelty to animals is forbidden. Nothing of this kind appears in the Babylonian code, although it is very comprehensive, including very minute regulations for all the relations of life. There is no evidence that Moses obtained the Decalogue or even a very large part of his system of laws from

this source. The most that can be said as to the relationship of the two codes is that they agree in several instances, such as in the penalties assigned to murder, theft, adultery and false swearing, where the principles of universal justice are involved, but in other respects they differ widely. A striking divergence appears in the matter of punishment by ordeal. Moses provided that a preparation of perfectly harmless water should be given the accused, with a curse on the guilty. King Hammurabi specifies that in identical cases the question of guilt shall be determined by throwing the accused person into the water. Aside from the conjecture that Moses may have borrowed from this ancient code, it has unusual interest because its author was contemporaneous with Abraham, and for the further reason that it furnishes a large amount of information about the ordinary customs of the Babylonians who lived 2250 B. C. The code, which consists of sixteen columns of inscription on a diorite stone, was found at Susa, the ancient capital of Persia, where extensive excavations have been made.

Senatorial Elections

BALLOTING for United States senator began in the legislatures of seventeen States on Tuesday of last week, and in all save Oregon, Delaware and Washington elections have taken place. In Colorado the contest between the friends of Senator Teller, mostly Democrats, and the backers of E. O. Wolcott, his rival, largely Republicans, became so fierce that the followers of Teller seized the assembly hall in Denver and declared that they would "hold the fort" until their candidate was elected. Bedding and meals were provided, and the legislators were divided into regular shifts, with prescribed hours of sleeping, guard duty and recreation. Thirty guards were stationed in and about the chamber to prevent Wolcott's men from making an invasion. Firearms were freely displayed by the assemblymen. This state of affairs lasted until Saturday, when the necessary quorum and majority was secured by dragging a man out of a sick bed and taking him to the hall so he could vote for Teller. Thus H. M. Teller, independent Republican, was re-elected to the United States Senate. Connecticut re-elected Senator Platt for a fifth term. Other senators returned were: H. C. Hansbrough of North Dakota; A. B. Kittredge of South Dakota; Boies Penrose of Pennsylvania; Thomas C. Platt of New York; James H. Gallinger of New Hampshire; C. W. Fairbanks of Indiana.

New Senators

R. A. ALGER, who by *ad interim* appointment of Governor Bliss succeeded the late Senator James McMillan of Michigan, was elected to fill out the unexpired term. He received the solid vote of the Republicans in both houses and one Democratic vote. In Missouri, former Governor William J. Stone was chosen to succeed Senator Vest, who has had a long term in the Senate, and will go into retirement after next March. Senator James K. Jones of Arkansas, who has represented that State for many years, and was prominent as the national

leader of the Bryan forces, gives way to former Governor James P. Clarke, who was chosen as his successor. Albert J. Hopkins follows William E. Masden as the senator from Illinois. Congressman Chester I. Long, of Kansas, takes the place of W. A. Harris as senator from that State. All of the foregoing senators are straight Republicans with the exception of Teller, who is independent, and Stone and Clarke, Democrats.

Apostle Smoot Elected

IN spite of all opposition, both national and local, the Utah Legislature elected Reed Smoot, the Mormon apostle and a Republican, to take the place of Senator Rawlins. His attitude toward Mormonism and the nation was defined in his speech of acceptance, in which he declared that his every vote in the Senate should be absolutely free and untrammelled, and conscientiously cast for the best need of our Government as he saw it. He also said: "God forbid that I shall ever do aught to retard the onward march of our beloved Utah and America, the home of the free. From my childhood I have held in the highest veneration our national form of Government. I hold that the Constitution of the United States is divinely inspired." The Ministerial Association of Salt Lake City, which has been conducting a systematic opposition to Smoot, has telegraphed a protest to Senator Burrows, chairman of the Senate committee of privileges and elections, against the seating of the new senator from Utah, and has also given notice that a committee from the association will appear before the Senate committee at the proper time to show cause for Mr. Smoot's exclusion.

South Carolina on Trial

THERE seems to be a general agreement among the editors of Northern newspapers that the State of South Carolina is on trial in the case of James H. Tillman, who murdered Narcisse Gonzales. If Tillman is vigorously prosecuted and every possible effort made to convict him, then the reputation of the State will be redeemed; but if any slackness is shown, and the murderer is allowed to go unpunished, then the State will be disgraced. Tillman's term as lieutenant-governor has expired, but he belongs to a strong political ring that will not be overzealous to have the law applied in his case. The court and jury system and the "code of honor" are all in his favor. Gonzales, although unarmed, happened to have his hand in his pocket when Tillman approached and began shooting. The defence will argue that Tillman shot the editor in order to defend himself from the possibility of a similar attack from Gonzales, who, the defence claims, was "reaching for his gun." This is an old trick in the South, and has defeated justice on more than one occasion. The rest of the country is wondering if South Carolina is going to allow Tillman to escape just punishment on such a flimsy pretext. A special attorney has been engaged by the Gonzales family to assist in the prosecution, but even among the friends of the murdered man who have denounced the

crime in the bitterest terms there is a feeling that Tillman will be acquitted.

Alaskan Boundary Treaty

AFTER three years of careful negotiating with the British and Canadian governments, Secretary Hay has induced Great Britain to enter into a treaty providing for the settlement of the Alaskan boundary dispute. All questions at issue in this case are to be referred to a commission of six jurists, three from each country. The main point for them to determine is the interpretation that shall be placed on the treaty of 1825 between Great Britain and Russia, which defined the boundaries between British America and Alaska.

Case of Colonel Lynch

ENGLISH people are not much disturbed over the case of Colonel Arthur Lynch, who fought with Boers as the leader of an Irish regiment, was tried for treason, found guilty, and last week solemnly sentenced to death. There is no general expectation that he will be executed. The probabilities are, that in view of the policy of leniency exhibited toward all leaders in the Boer war, he will be kept in jail a few years and then pardoned.

Venezuelan Controversy

ABOUT the time Minister Bowen reached Washington last week on his mission as the special representative of Venezuela to confer with the ministers of Germany, England, and Italy, the very disquieting news was received that German warships had bombarded Fort San Carlos, at the entrance of Lake Maracaibo. Intense feeling in condemnation of the unwarranted act was quickly developed in the United States and England. Unofficial inquiries failed to bring forth any satisfactory explanation. The Germans insist that the guns of the fort fired the first shot, and that the bombardment was for the purpose of "enforcing the prestige" of the blockading powers. On the other hand, the Venezuelans stoutly maintain that they are not the aggressors, and that the attack was wholly unjustified. The United States has not taken official notice of the affair, but there is a strong and growing suspicion that the bombardment was directed from Berlin. What the Emperor meant by such conduct on the eve of a meeting to arbitrate all the issues involved, is the question that is troubling government officials at Washington. Mr. Bowen is carrying forward the negotiations for a peaceful settlement as rapidly as possible, and — may it be said to their credit — the representatives of the allies are doing all within their power to expedite matters. Mr. Bowen asked that the blockade be raised as a preliminary to final adjustment of the claims, but this was refused. The Powers demand that a substantial guarantee be given that the claims will be paid before they withdraw their warships. As we go to press there are strong intimations that the crisis has passed, and that an agreement will be reached soon, although no details are positively announced. England and Italy seem to be eager to find a basis of settlement, Germany alone showing a reluctant disposition.

Phillips Brooks Day

WHO that heard that startling announcement ten years ago in the city of Boston, sent from lip to lip in hushed tones, "Phillips Brooks is dead," can ever forget it? The shock and keenness of the grief came back again as the editor sat with the multitude in Trinity Church on Friday forenoon of last week to commemorate the tenth anniversary of the great preacher's death. Every seat in the auditorium, on floor and gallery, was filled, and hundreds were standing in the aisles. Hundreds more were turned away from the doors, unable to gain admittance. The gathering represented the culture, wealth and fashion of Boston, and every denomination. The procession from the chapel into the chancel of the church was confined to the members of the Protestant Episcopal Church. First in line was the choir of Trinity, followed by some thirty-five students of the Cambridge Theological School; next the clergy from the two dioceses, about one hundred and seventy-five, and all wearing their vestments; a number of clergy from outside these dioceses; the clerical members of the standing committees of the two dioceses; and last the four Bishops — Bishop William Lawrence of this diocese, Bishop Vinton of western Massachusetts, Bishop Codman of Maine, and Bishop Wells of Spokane, Wash. The vestments and the spirited singing of the processional hymn, "Ten Thousand Times Ten Thousand," made a spectacular and striking impression.

Bishop Lawrence delivered an address which was scholarly, critical, and evidently intended to be comprehensive. It was published in full in the *Boston Transcript*, and in the evening edition of the *Herald* and *Globe* of Jan. 23. The address will prove more satisfactory to the people who read it than to those who heard it. Delivered in Phillips Brooks' pulpit, to the majority who had so often heard the colossal preacher there, it certainly seemed inadequate and disappointing. Perhaps the sense of disappointment was inevitable. Bishop Lawrence seemed to foresee that he could not meet the expectations of those who had assembled there, as these opening words indicate:

"To many of you now present in this church, which is so associated with him, his personal presence is now vivid. His majestic figure in this pulpit, the action of his body, the tones of his voice, the glow of his imagery, and the animation of his face, all come back as if it were yesterday. Some of you would prefer silence now, that you might recall precious memories and gather from the past treasures of sympathetic words and hopeful messages, which you feel are peculiarly your own. You would like simply to thank God for the gift of his life, enter again into communion with him through Christ, and go quietly home."

Not a Strict Churchman

One sympathetic hearer could not escape the conviction that the subject was too large for the speaker — that there were profound depths of spiritual and intellectual life and human sympathies in Phillips Brooks that Bishop Lawrence had never fathomed. His studied effort to make him a strict churchman was most unfortunate and wide of the mark. He said:

"He was at home in his church. He was perfectly conscious that he could be at home in no other. His whole temperament, his grasp of the historic significance of the church, his conceptions of the Christian life and religious culture, his sense of proportion and of spiritual unity, his love of order, his conservative instincts, his artistic and poetic temperament, were satisfied in the Episcopal Church."

Who of those that suffered with Phillips

Brooks in connection with his election to the bishopric, can ever forget the bitter and brutal persecution that he received from his own church because he was so little of a churchman and so tolerant, sympathetic and co-operative with every denomination? Bishop Lawrence's statements on this point are not justified by the facts in the case. The effort to reduce this great soul to the measure of the conventional Protestant Episcopal rector or bishop, is a significant failure, as it will ever prove to be.

And yet Bishop Lawrence puts very well some phases of the dead apostle's life, power and influence. In speaking of him as

A Power among Men

he says:

"There was that about his personality, a divine possession, which kindled the faith of those who came in contact with him; there was some subtle power in his companionship which those who have read his works, but who never met him, can never realize.

"There are others here, however, and many throughout the land, who, never having seen or heard him, have through his printed sermons reached deep into his thought and his interpretations, and who thank God for his message to them.

"He had no ambition to add to the religious literature of the day; in fact, his sermons, by his own definition of a sermon, were too personal and too sympathetic with the immediate occasion to become literature. When, however, one thinks of the hundred thousands and more of his volumes of sermons, and the hundred thousand and more volumes of his other writings, and the hundreds of thousands of his messages of all kinds scattered throughout the homes and libraries of America and England, one catches a suggestion of the breadth and depth of his influence and of the gratitude of the people for his life. There is an ambition higher than that of the creation of so-called permanent literature; it is that of making a contribution towards the spiritual wealth of the people, the kindling of high ideals, and the increase of the power of Christ. Such spiritual power entering into man and transmitted to others is permanent."

From a Traditional to a Personal Faith

Bishop Lawrence is also more happy in describing the theological struggles which came to Phillips Brooks, and his emergence into a larger and more satisfying faith. He says:

"His conception of an infinite, loving, heavenly Father, a merciful Saviour, and a world of men, women and little children would not adjust itself to the prevailing theology. He recognized in the break of the liberals from the old standards a healthy reaction, and he sympathized with much in it; but that did not for him meet the situation; there was something provincial, limited and sectarian about it all. He held back from close relations to the church, and sustained a deep reserve on religious questions. German thought was then unknown to him. Thus brooding and searching among the libraries, Coleridge and Wordsworth fell into his hands; then Maurice and Tennyson; the ancient Christian philosopher Philo; Bushnell and Robertson. With one and another of these his poetic instincts were aroused; his imagination leaped at the revelations, and there opened to him a new heaven and a new earth, bound together, interwoven by the eternal principles of God's love and righteousness."

The Great Essentials

Very clearly and justly does Bishop Lawrence point out the great essentials of Phillips Brooks' living and preachable creed. First he came to the unalterable and rapturous conclusion that "man is the child of God." Nothing could be well added to the completeness of this conception and statement:

"His spiritual sympathies turned to man's relation to God. The theology of Calvinism ran in his blood. He faced the problems — Was

man the child of Satan, or of God? Was man by nature given over to sin only to be made righteous and God's child by the blood of the Atonement? The answers came to him clearer and clearer as his thought matured: Man was by his very birth the child of God; sin was the intruder. Men through their sin estranged themselves from the Father as did the prodigal; therein was the horror and punishment of sin; but in his very nature man was of God, of His image, of His very substance. The eternal fatherhood of God was the burden of his preaching. From the beginning Christ Jesus was of God and with God — very man, very God. From the very essence of His loving fatherhood, God sent forth His Son, took upon Himself the flesh of man and lived among men. It was the oneness of the spiritual nature of man with God that enabled each to know the other."

Equally well is the thought sustained in speaking upon

Incarnation Solved the Problem.

He said:

"The truth of the Incarnation was the central truth of his life, thought and preaching. For him it solved the passing problems of life and nature and bound the universe, God and His creation into living unity. It was this fundamental truth, bound up as it is in the fact of the divine sonship of man, that led him to his belief in the value of the human soul, which, you remember, marked the climax of his lectures upon preaching. With the movement of science the individual was losing his value. Phillips Brooks threw himself just then into that breach with all his power, and affirmed the essential value of the individual. This gave him the evangelical element in his message; this emphasized the direct responsibility of each soul to God, and enabled him while preaching to the larger world to bring his words home to the conscience and aspirations of every man, woman and child within sound of his voice.

"It was this, too, that made him a source of inspiration to all workers in the uplifting of the down-trodden. He had very little interest in preaching upon the methods and work of social service, deeply as he was interested in those who were carrying them out. His mission was to reach the deeper motives and strike the springs of enthusiasm, not so much for humanity in the abstract as for men, God's children, and through his preaching the springs gushed forth."

The Reality of the Holy Spirit

After a decade we see how really orthodox Phillips Brooks was in all the fundamental truths of the New Testament:

"He had an unwavering belief in the presence of the Holy Spirit brooding over, guiding and energizing in the midst of men and of Christ's church. The Spirit was in the world today as really and as evidently as at Pentecost or in the Middle Ages. The Spirit was revealing truth from every source of thought and life; He was the spirit of truth. Hence Phillips Brooks had unbounded confidence in the church, if only she would keep ear and heart open to the voice and influence of the Spirit. Thus he was led to his faith in the Trinity, not as the description of God (for what mortal can describe God?), but as the description of what we know of God. 'I should,' he said, 'count any Sunday's work unfitly done in which the Trinity was not the burden of our preaching. For when we preach the fatherhood of God, we preach His divinity; when we point to Christ, the perfect Saviour, it is a divine Redeemer that we declare; and when we plead with men to hear the voice and yield to the persuasion of the Holy Spirit, the Comforter, into whose comfort we invite them, is divine. The divinity of Father, Son and Holy Spirit — this is our gospel. By this gospel we look for salvation. It is a gospel to be used, to be believed in, and to be lived by; not merely to be kept and admired and discussed and explained."

Prophet of God and Preacher of Christ

Under this title Bishop Lawrence shows

Continued on Page 123.

MANIFOLD GRACE

WE have always liked that expression in Holy Writ, "the manifold grace of God." There is a largeness of outlook and promise about it that is very inspiring to mind and heart. That grace fits into a vast variety of human needs and conditions, a good deal as the full, free ocean tide sweeping inshore snuggles up into every crack and cranny of the sea line, and finds out each innermost recess of estuary or bay. The grace of God is doing an immense amount of work in the world at this present moment, and doing it in wonderfully intricate and varied ways. It is the "manifold" grace, the multiple mercy.

A DESERT LIGHTHOUSE

THE oddest place in which to find a lighthouse is a desert. There may be plenty of rocks, but there are no shoals in a desert. The only ships that sail the arid plains of America are possibly "prairie schooners." Small need such lumbering craft, one might think, would have of beacons and buoys! Yet there is at least one desert lighthouse in the world, which is not noted on any mariner's chart, and that is in an arid wilderness in Arizona, where water is not to be had, except at one single spot, within a region perhaps sixty miles in diameter. At the centre of that dreary zone is located a well which supplies to passing travelers (if they can find it) an abundance of pure, fresh water. By the thoughtfulness or generosity of some one a tall cottonwood pole has been erected at the spot, to the top of which a lantern is hoisted every night. This light, which can be seen for miles across the plain in every direction, mercifully guides parched and weary travelers to a point of refreshment and place of "refit" on their journey. It is a desert lighthouse, an inland beacon.

It should be the desire and effort of Christian people to establish just such beacons of blessing at many a point in the weary wilderness of this world. Life without the benefits of religion is a dry and bitter experience. Many a person, tired of the battle of life, or worn with the slow journey over its dust-blown, alkaline plains, is on the point of perishing with moral if not physical exhaustion — is literally dying of spiritual thirst. Yet all the while at various points in the world are located springs of heavenly refreshment — it may be churches, Sunday-schools, mission stations, Epworth League and Endeavor Societies, or hospitable Christian homes — where the wanderer can find instruction, sympathy or cheer, if only he is somehow guided to those welcome oases. It becomes the privilege of those who love their fellow-men to raise the signal lantern of counsel, example or quiet influence, that they may thereby draw the attention of desert travelers about them to the place where God waits to bless their souls or to restore their hope and courage.

He does a good service to his fellows who, by setting up and tending a moral lighthouse, makes the way of others less perilous and rugged; who, by guiding weak or wandered souls to the "still waters" of divine blessing, helps disheartened

pilgrims on their heavenward way. That lantern swinging on the tall pole in the Arizona wilderness preaches to all who see or hear of it an eloquent lesson as to the possibilities of mutual helpfulness of man by man in this toiling, molling world, and the nobility of thoughtful and timely consideration for the physical and religious needs of an oftentimes weary and burdened humanity.

CRITICISM OF MINISTERS

WITH reference to the criticism to which ministers are all the time more or less exposed, several things may be said. In the first place, there is no particular reason why ministers should not be criticised just as much as doctors or lawyers or merchants. There is a good reason, however, why nobody, minister or otherwise, should be criticised unjustly, unintelligently, unnecessarily and unkindly, and that is because such a course is *wrong*. As for the minister, he occupies even in these days of the active layman a position of picturesque solitariness in the eyes of the community. In the estimate of the average man of the street he is the fellow who thinks that he knows how to be good and how to teach others to be good. Probably the minister himself entertains a very humble idea of his own powers and performances. Certainly he often sets to work criticising himself and his clerical fellows; and when he criticises other ministers out loud the whole community listens with eager interest. It is well, at any rate, that the community, even if not admitted to ministerial meetings, should understand in a general way that preachers do not consider themselves infallible, and that they are ready, often with tears, to confess their failings one to another.

This needs to be added, too, that care should be taken when criticism of ministers is attempted by church people, lest thereby an impression should be given to the ungodly that those people disparage the sacred ministerial office. The office is more than the officer every time. Magnify the pulpit, even if occasionally you have to take the man in the pulpit down. Support the preacher with sympathy and prayer; and, while not condoning his faults when those need gentle remonstrance, be more ready to see his virtues than his failings, and hold up his hands, for the sake of the cause he represents, if not of the man himself. If criticism must be, let it be helpful, not harmful; sweet, not sour; inspiring, not discouraging. Christian criticism should be constructive of character.

The Sort of a Man He Should Be

A CHANGE in the Revised Version (1 Timothy 3: 1) may give comfort to somebody, here, there, and yonder, who wishes scriptural warrant for his ecclesiastical aspirations. The reading now is: "Faithful is the saying, If a man seeketh the office of a bishop [Margin: overseer] he desireth a good thing." The old version ran: "If a man desire the office," etc. We may fancy the joy which fills the heart of a literalist, who wants to find the chapter and verse for everything he does, when he lights on this seeming sanction for his quest of the high place in question. It is worth

while, however, to consult the context, and see what sort of a man it was who in Paul's estimation was justified in "desiring" or "seeking" — whichever rendering one may choose — the episcopal office as it existed in Paul's time.

Here are some features of the ideal superintendent who appears to have been in the mind of the apostle. What a portrait it is of a dignified, devout, self-poised, self-sacrificing, generous, spotless type of manhood: "Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work. The bishop therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach; no brawler, no striker; but gentle, not contentious, no lover of money; one that ruleth well his own house, having his children in subjection with all gravity; (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being puffed up he fall into the condemnation of the devil. Moreover, he must have good testimony from them that are without, lest he fall into reproach and the snare of the devil."

It speaks well for the Divine care which has been over us as a denomination that the foregoing description depicts fairly well some of the noble leaders who have served the church as its general superintendents. Let us hope that men of this type may in the future also occupy and honor the episcopal function.

Sunday Evening Service

THE lack of coal in so many churches throughout New England this winter, has seriously interfered with the regular services, and in many instances rendered it impracticable, if not impossible, to hold extra evangelistic meetings. For this reason we suggest that very much more should be made of the Sunday evening services. To the salvation of the unsaved the Sunday evening preaching service should be solemnly and reverently dedicated. Other pulpits, if they will, may advertise and preach upon all the cheap, catch-penny, semi-secular topics of the fleeting hour; but let us seriously load for larger game, and save our powder for real battle, not waste it upon mere dress parade.

Let the attention of the entire church be turned toward the Sunday evening service. Fully explain, again and again, in the morning service, in the Sunday-school, at the meetings of the Epworth League, and indeed to all the other societies of the church, that the set and determined purpose of the Sunday evening meeting is definitely evangelistic, that the church is heaven-bent on saving men. Counsel and pray together in the official board over this vast movement till the entire board is on fire with the idea. Then urge all the members of the church, who can do so, to come in person to these revival services; and beg all who cannot attend them to retire to a secret place of prayer, at the time of the Sunday evening meeting, and plead with God for His blessing upon the preacher and the services. Keep on till the entire church glows with the idea and throbs with the expectation of victory.

By all means let the preacher pray till he scents the battle from afar and is eager for the fray. Let him sink the sermon into the end for which it is prepared. Select simple gospel themes and prepare for the pulpit along natural, easy lines. Preach red-hot — yes, white-hot — gospel truth from a soul that is all ablaze with love for God and yearning for men, and in the every-day language of the common people. Trust utterly and unwaveringly to the

Holy Spirit to set His seal upon the truth and to lay it steaming hot upon the quivering hearts of flesh that need it.

Endeavor tactfully to interest the choir in the undertaking in order that they may help and not hinder this blessed movement for the salvation of souls and the glory of God. Select hymns that have in them the marrow of the blessed Gospel, and that are set to tunes that all of the people can sing. Many a sinner has sung himself into the kingdom. Ask as a special favor that the choir select and sing suitable solos, duets, etc. Before many Sunday nights roll around somebody in the choir-loft may be soundly converted to God. Worse things than this have occurred.

We remember once, in a revival in a country church, that the leader of the singing was a noble and upright young fellow, the son of a minister of the Gospel, who had not as yet dedicated himself to Christ. One night when the meeting was swinging beautifully we missed his voice and presence, and, touching the elbow of a venerable old class-leader, we asked about our choir-leader. The dear old man, with his eyes full of tears and soul too full to speak, pointed his trembling finger at a humble form bending low at the altar of prayer. It was indeed our leader of song. While bowed there he drank from the fountain of melody, and henceforth he sang "with the spirit and the understanding." He put his whole soul into it. Every fibre of his body sang, and his face glowed and his eyes blazed with the music that burned at the core of his soul.

Always have an after meeting of some kind. Secure some expression from those in the congregation who are touched by the Eternal Spirit of God. Where the rooms are suitably arranged, let an after meeting begin in a smaller room as the larger meeting closes in the main audience-room. Where this cannot well be done, occasionally an altar service could be held at the close of the sermon in the main auditorium. God's people could come forward with those who are moved of God to return to Him; or persons could be induced to rise for prayers and be conversed with privately at the close of the meeting. Let there be a variety of endeavor, but by all means let there be honest endeavor in these services to win men to Christ.

A united movement along these lines, with strong faith in God, throughout our entire Methodism, would, we are confident, result in a blessed and far-reaching revival of genuine religion. God grant that it may come! Let all of the people say, "Amen."

For Spiritual Edification

IN this issue there appears the first of a series of devotional papers from the pen of Rev. W. L. Watkinson, D. D., of the Wesleyan Church, editor of the *London Quarterly Review*, and an ex-president of the Wesleyan Conference. Two volumes of his sermons, published by Fleming H. Revell Company — "The Blind Spot" and "The Bane and the Antidote" — have attracted wide and very favorable attention. As an illustration, we present the following, which appeared in the *Methodist Review*: "Overbrimming with literary riches, which he uses with exquisite taste for the illustration of truth and the illumination of life; familiar with nature's laboratory, whence he draws numerous charming hints and emblems; handling his keen and polished mental implements with consummate skill and grace, he is a master of spiritual appeal, spiritual stimulation, and spiritualizing effects. Every one of those sermons may be studied as in some sense a model." And Dr. Tigert, in reviewing these volumes in the last issue

of the *Methodist Review* of the Church South, says: "With the exception of Bishop Granbery's 'Twelve Sermons,' 'The Blind Spot' is the first volume of sermons we have read through since the perusal of Mr. Wesley's in the Conference course. We have been amply repaid. The fragrance of flowers floats through many of these discourses. For downright originality and carefulness of plan and execution few living preachers would care to be brought into comparison with Mr. Watkinson. His texts are not those in which even bright and learned preachers usually find sermons. But he finds them — promptly, naturally, effectively. He is always wholesome and practical, and at the farthest possible remove from pedantry. His style is polished and transparent. At times it deserves to be called beautiful."

We are happy to present the delicate and scholarly face of this great spiritual teacher and comforter, who will speak regularly to our readers for the year to come.

Looking Out for the Superannuates

ONE of our faithful pastors writes: "Inasmuch as the *HERALD* stands pre-eminently for the superannuates' interests, I know you will rejoice in what I am about to write. Providentially it has been my great privilege recently to intercede in behalf of this cause with a wealthy gentleman, outside of our denominational circles, who was seeking worthy objects to mention in his will. Many other objects were presented to him by myself and others, and Foreign Missions and Education received large consideration in his will; but he said that nothing appealed to him more strongly than our cause of the worn-out preachers. The result is, that after certain specified sums to different persons or objects, one-third of the residue of his estate is willed to that worthy cause, one-half of the amount to go to the New Hampshire Conference and one-half to the Vermont Conference. This means, according to present intent and expectation, at least \$20,000 each for these two Conferences. The will was made after six months or more of deliberation, and I hope the testator will find no reason for changing it." May many, many others go and do likewise!

PERSONALS

— Dr. George P. Mains, of the Eastern House, and Dr. Henry C. Jennings, of the Western, who have been abroad since November in the interests of the publishing work of the church, have returned.

— On Jan. 20, in Penobscot, Me., Rev. C. W. Wallace, pastor of the Methodist Episcopal Church at Sangerville, Me., was united in marriage with Miss Bernice Wardwell, of Penobscot, Rev. J. H. Irvine officiating.

— Rev. Dr. Edward Abbott, of Cambridge, rector of St. James Protestant Episcopal Church, and brother of Lyman Abbott, of the *Outlook*, has resigned his position as editor of the *Literary World*. He will start soon on a trip to Cuba and Mexico, and will pay special attention to missionary agencies in those countries.

— Mr. Geo. Harvey, formerly a prominent merchant in New York, and a member of Summerfield Methodist Episcopal Church, died recently, leaving to Claflin University, Orangeburg, S. C., property valued at \$6,000. At the request of Mr. Harvey, this amount will form the nucleus of a memorial in honor of Rev. Edward Cooke, D. D., who for ten years was the honored president of Claflin University. We rejoice that a permanent memorial to Dr. Cooke is

thus inaugurated. None could be more fitting.

— A series of special sermons is being delivered at Union Theological Seminary, New York city, on the subject of Salvation. Dr. Borden P. Bowne is to preach on Sunday, March 1, upon "Salvation and Belief." Dr. Bowne's "Christian Revelation" is being translated into Spanish for publication in Mexico.

— The *Pittsburg Christian Advocate* of last week states: "It is publicly announced that Dr. E. A. Blake will retire from the pastorate of Christ Church, this city, about April 1, and that Dr. Daniel Dorchester, Jr., who so successfully served the church some years ago, will succeed him."

— At the service held in memory of Phillips Brooks (reported at length elsewhere) one could not fail to notice the reverent and humble manner in which Edward Everett Hale left his seat in the church and bowed at the chancel rail, with others, to receive the emblems of the shed blood and broken body of our common Saviour and Master.

— The modern newspaper man in his way is a king or a dictator. A large amount of self-confidence and a degree of self-assertion are necessary to the make-up and outfit of the correspondent of a great daily. There was a story current in Paris to the effect that the late M. de Blowitz remarked, when Bismarck died, "Yesterday there were two men in Europe — the Iron Chancellor and myself. Today there is only one." M. de Blowitz was probably capable of making such a statement — or at least of believing it.

— Mr. Abram S. Hewitt, the distinguished New Yorker, was born of parents who were in rather straitened circumstances, but he was brought up, as he himself expressed it, "to reverence God" and to "give an equivalent" for what he received. That is a capital basis on which to ground any youthful life. Religion and honest industry are the two architects of fortune. It was one of the distinctions of this remarkable man that he "never sowed any wild oats." What is the use of sowing wild oats? That sort of thing is lost time — time worse than lost. No individual was ever a better man in the end for having been a worse boy at the start.

— Many people in the immense congregation at Trinity on Phillips Brooks commemoration day, were seen pointing out Rev. John Cotton Brooks, younger brother of the Bishop. He was given a seat of distinction within the chancel. There is no physical and, we judge, little intellectual semblance between the two. He is tall and spare and his face is sharp rather than large and full like that of his brother Phillips.

— The *Northern Christian Advocate* of last week brought the announcement of the decease of Rev. J. F. Clymer, D. D., which occurred at Danville, N. Y., Jan. 19. Dr. Clymer was well known in New England, having been pastor of both Winthrop St. and Flint St. Churches, New England Conference. In the Troy Conference at Pittsfield and at State St., Troy, and St. Luke's, Albany, he had very successful pastorates. He leaves a wife and four children: Paul K. is an attorney, and Virgil H. is with the Mason Publishing Company; while Dr. Ernest Clymer, another son, is in Chicago, and a daughter, Mrs. Clarence Wyckoff, resides in Ithaca.

— Rev. F. H. Morgan, pastor of Maplewood Church, recently received an invitation to preach at Mt. Hermon School, Northfield. He preached to 450 young men in the morning, and in the evening gave his illustrated lecture on Malaysia. This is one of the magnificent memorials to the

late D. L. Moody, whose indefatigable labors and sublime faith made possible this "School of the Prophets" at beautiful Northfield. The students are gathered from all parts of the country—indeed, from all over the world, several sons of missionaries in China, Japan and other fields being among the boys. Every boy, in addition to his regular tuition fee, is expected to perform at least two hours' labor daily, practically all the work of the institution being done thus. In the cook house, dining hall, dormitories, shops, and on the farm, the boys are given assignments and cheerily perform their tasks. The religious atmosphere is good, Bible classes, mission classes, Y. M. C. A. work and outside evangelistic work being carried on with great success under the able direction of a splendid corps of teachers.

— Bishop and Mrs. Hamilton were recently tendered a reception by the members of Union Street Church, Los Angeles, Cal.

— Prof. George Adam Smith will deliver another course of lectures in America in April under the Lyman Beecher lectureship.

— The *Methodist Review* for January-February contains "Bishop Ninde: An Appreciation," by Prof. Charles M. Stuart, which is not only sympathetic, but critical and just.

— Rev. W. I. Haven, D.D., secretary of the American Bible Society, presented that cause in a very interesting and forceful sermon address at First Church, Somerville, last Sunday morning.

— Bishop Galloway, of the Methodist Episcopal Church, South, who has been presiding over his foreign Conferences, returns to this country some time this month. He will deliver several addresses in San Francisco during February.

— Rev. J. Wesley Bean, who has been supplying the church at North Salem, N. H., since last September, died in the parsonage in that place on the night of Jan. 23, leaving a wife and one son, at present employed on the *Boston Advertiser*. A fitting memoir of this excellent minister will soon appear.

— The *Michigan Christian Advocate* of Detroit, in last week's issue, publishes lengthy tributes to the late Rev. E. Parke Lyons, who died recently at Osterville, Mass., and presents an excellent portrait of the deceased. The *Advocate* says editorially: "Seldom has the death of a young minister evoked such widespread disappointment and sorrow as has that of Bro. E. Parke Lyons."

— Rev. C. H. Stackpole, of Melrose, writes under date of Jan. 22: "In forwarding the subscription of Mrs. Robert McIntyre, I wish to say that this is the fiftieth year of her subscription to ZION'S HERALD. This semi-centennial subscription finds Mr. and Mrs. McIntyre more devoted to, and dependent upon, the HERALD than ever. They receive it every week as a personal friend and bearer of good news."

— Col. Luther Caldwell died at his residence in Washington, D. C., Jan. 17, aged 80 years. He was born in Ipswich, and when living in Elmira, N. Y., in 1861, he enlisted and was commissioned a lieutenant in the 110th New York Volunteers; finally, for bravery and efficient service, becoming colonel of the regiment. At the close of the war he bought a half interest in the *Elmira Daily Advertiser*, and soon became editor-in-chief. He was mayor of the city and actively engaged in religious and reformatory work. He was a nephew of Rev. R. S. Rust, D.D., and greatly beloved by him. His funeral occurred at Ipswich, where he was buried, Rev. Dr. R. L.

Greene officiating, assisted by Revs. L. B. Bates, D.D., V. A. Cooper, D.D., and Arthur Bonner. He is survived by his wife, Mrs. Maria Newhall Caldwell, and four children—two sons, Luther and Lewis Caldwell; and two daughters, Miss Myra Caldwell and Mrs. Lina Cushing.

— The *Western* of last week says: "Bishop Vincent was a fellow-passenger with Hall Caine on his recent trip in the Celtic across the Atlantic. He enjoyed thoroughly his opportunity for personal intercourse, being familiar with the works of the noted novelist."

— The *Northwestern* says: "Mrs. Caroline Bigelow, who died in Chicago, Jan. 4, was a remarkable woman. She was born in 1807, and if she had lived until next June would have been 96 years of age. With her husband, Mr. Arnold Bigelow, she came to Chicago the year after the incorporation of the city, 1838. Thus her life was not only connected with the beginning of Chicago, but it covers the beginning of Methodism in this city. She and her husband were among the earliest members of First Church, in which they took a prominent part."

— We should have been glad to have attended that reception which was extended to Rev. Dr. C. H. Mead at the rooms of the National Temperance Society in New York, the evening of Jan. 27. The occasion was the 62d birthday anniversary of this distinguished temperance reformer and advocate. Dr. Mead has for thirty years stood in the thickest of the fight.

— At the January meeting of the Board of Managers of the Missionary Society, Rev. J. B. Trimble, presiding elder of Sioux City District, Northwest Iowa Conference, and Rev. J. C. Floyd, presiding elder of Kalamazoo District, Detroit Conference, were elected field secretaries of the Missionary Society. Mr. Charles O. Miller, of Stamford, Conn., was elected a member of the Board of Managers, to fill the vacancy caused by the death of William Hoyt. David G. Downey, D. D., of Brooklyn, was elected a member of the Board of Managers, to fill the vacancy caused by the death of Dr. Benjamin M. Adams. The Open Door Emergency Commission has elected Mr. S. Earl Taylor as its executive secretary. The field secretaries are to meet in New York, Feb. 3 and 4, to make preliminary plans for their work for the year.

— It was greatly to the credit of the late Abram S. Hewitt of New York that when toward the close of his life he felt worn by the continued pressure of business cares and wished to emulate Mr. Carnegie's example in retiring from business, he yet resisted the temptation for the very special reason that he could not advantageously sell his works in Trenton except to a corporation or syndicate which, in the event of such a transfer, would have shut the works up at once, thus throwing hundreds of workmen out of employment. Mr. Hewitt's considerate regard for the men who had in the course of years secured for themselves comfortable little homes around Trenton impelled him to struggle on, amid increasing infirmities, with business responsibilities which he would gladly have laid down. Capital has its knights as well as industry.

— The late M. de Blowitz enjoyed the distinction of being known as the "Times Ambassador" on the Continent. His was a peculiar career, viewed under a variety of aspects. He hobnobbed with princes and dared to transfer to others, if not to violate, the confidences of prime ministers. He introduced that American invention (and now institution), the "interview," on European soil. He is said to have filled 4,000 columns of the London *Times*, and in all that mass of correspondence there was little or no

padding. The irreverent Yankee might make fun of his name, but his reputation in the English newspaper world remained secure to the last. He was the brilliant unofficial or semi-official ambassador of the leading daily of the world to half of obliging Europe.

BRIEFLETS

The third annual conference of the National Federation of Churches and Christian Workers is to be held in New York, Feb. 3.

Bishop Andrews writes: "At the request of a large number of the members of the New England Conference, the date of the Conference is hereby changed from April 8 to April 1, 1903."

Particular attention is called to the announcement of a course of lectures on Biblical Literature and History, which appears elsewhere. We suggest that our ministers in Boston and the suburbs announce these lectures from their pulpits.

Let no one be discouraged because he seems to be mere raw material. Raw material is the most plastic of all, and in God's hands is capable of the finest molding.

The historic Brick Church (Presbyterian), New York city, is open to the public daily between the hours of 9 A. M. and 5 P. M. A sign on the front of the building announces that all are welcome there for rest, meditation and prayer. This is the second Presbyterian church in that city thus to open its doors to visitors and worshipers every day in the week.

Excellent reports are borne to us from Montpelier Seminary. There is an attendance of 225—an increase of 16 over a former gain. The religious interest is profound and intelligent; a revival during the fall term resulted in many clear conversions, among others the manager of the football team and several fellows in the team came out in a manly way for Christ. President Davenport is rendered hopeful over the many encouraging conditions.

The true greatness of a man is within him. A man is large in his heart or he is large nowhere else. John the Baptist, chained to the slimy floor of a narrow cell in the dungeon of Macherus, is great and free, while heedless Herod in his spacious throne-room, receiving the homage of a hundred courtiers, is mean and fettered. "Live in a great spirit," says one, "and then you will be always ready for a great occasion." Liberty is primarily a spiritual experience. The world can never shackle God's free-man.

It is an ill wind that blows nobody any sympathy. A pleasant by-episode of the coal strike has been the offer by the mayor and citizens of Birmingham, Ala., of twenty-five carloads of coal for the poor of New York, to which offer Mayor Low has made graceful response. It is such episodes as this that tend to draw North and South together in closer bonds.

The late Mrs. Julia Dent Grant was capable of saying a bright thing on occasion, as the following story evidences. It seems that on one occasion a rich but close old woman, visiting Mrs. Grant, poured in her ears a long tale of the misfortunes of a young friend of hers who was deserted and penniless, and ended up with the exclamation: "I couldn't help but feel for her this

morning when she told me about her troubles!" "It was well that you felt for her," rejoined Mrs. Grant. "But did you feel in the right place? Did you feel in your pocket?" From the magnificent success which has attended the raising of the Twentieth Century Fund it would appear that a great number of Methodists—truly a goodly number—have been feeling in the right place.

We are very glad to read in the Boston Herald that "The Catholic clergy of Vermont are up against the repeal of prohibition."

God is not so apt to avert seeming misfortunes from us as to utilize them afterwards for our highest good.

That was a very high compliment Dr. Lorenz paid to American physicians and to the American people, last week, in an address he made in London. He said: "I was struck with the magnificent charity of the Americans and their immense gifts to educational institutions and hospitals. Their willingness, even their anxiety, to spend money in aiding others is almost beyond belief." He declared that American doctors, nurses and hospitals lead the world. "American physicians represent progressiveness," continued Dr. Lorenz, "while the English physicians are extremely conservative."

Marconi, the "wireless wizard," is the man who talks at a distance, and who is calling the shores of the continents together. The Christian is a spiritual wizard who talks at a distance, who exchanges messages with an eternal shore, who brings his inspirations from the realm of the unseen and eternal. It is a great thing, while still upon earth, to have one's conversation in heaven.

The *Northwestern Christian Advocate*, after making diligent inquiries, reaches the conclusion that the Methodist Episcopal Church has had from 1,500,000 to 2,000,000 accessions and conversions during the four years of the Twentieth Century Thank Offering movement.

The Real Phillips Brooks

It was well for Edward Everett Hale to remind that large contingent of the Protestant Episcopal Church, assembled in this city last week, of "the utter freedom" of Phillips Brooks from "stuff and nonsense." If the memory of Phillips Brooks is to be perpetuated, as it should be, as an inspiration, then he must be presented just as he was, in all sincerity and truthfulness. That larger constituency in all churches and in no church, who so greatly loved and admired him, must see to it that in his canonization—which is sure to take place—the peculiar and attractive features of his life are not eliminated. He was the most sympathetic and helpful of ministers with his brethren of all denominations, complying with requests for his services on every platform and in all pulpits; and everywhere he did exhibit "utter freedom from stuff and nonsense." Often he preached for a classmate in a Methodist pulpit, and never was there any "churchly" flavor.

True it was that Phillips Brooks could make the ritual of the Protestant Episcopal Church vital and supremely devotional, but he was much more impressive and uplifting when he discarded it, as he often did. Who that ever heard him in those simple four o'clock services in Trinity Church, when he read some familiar Scripture and an old hymn, and then fell upon his knees and poured out his soul in voluntary prayer, will ever forget it? Then indeed

he talked with God, and the Prayer Book would have restrained rather than liberated his soul. Col. T. W. Higginson's description of his voluntary and unliturgical prayer on the great commemoration day at Harvard University in 1865, illustrates what we mean. To quote his biographer: Col. Higginson "found himself listening breathless. He felt that he had never heard living prayer before; that here was a man talking straight into the face, into the heart, of God. When 'Amen' came, it seemed to him that the occasion was over, that the harmonies of the service had been anticipated, that the poem had been read, and the oration already uttered, that after such a prayer every other exercise might well be dispensed with." President Eliot, in speaking of that prayer, said: "It was the most impressive utterance of a proud and happy day."

He never sought to conceal his disrelish for "stuff and nonsense" in the services of his own denomination. When visiting the Established Churches of Great Britain for the first time, he wrote home freely expressing his dissent at the over-churchliness which he saw. From Scotland he wrote: "The High Churchmen here intone the service, and the Low Churchmen intone the sermon. Coming out of the church I heard a young collegian's verdict on the whole 'stupid sermon and beastly services.'" Of his first Sunday in London he wrote: "Altars, candles, genuflections and all that, to nausea." These are facts that must be called to mind whenever any attempt is made to tone Phillips Brooks down to the conventional rector and bishop. Let him be canonized just as he was, with his "utter freedom from stuff and nonsense," and with even his charming idiosyncrasies included.

President Warren's Resignation Accepted

At an adjourned meeting of the Board of Trustees of Boston University, held on the afternoon of Jan. 26, some important routine business was transacted, and the resignation of President Warren, presented two weeks before, was accepted. Among the items of business we note that William Orville Allen, of the School of Theology, was elected to the Jacob Sleeper Fellowship for the year 1903-'04. Rev. Dillon Bronson, of St. Mark's Church, Brookline, was elected a trustee of the University to fill the vacancy made by the resignation of Rev. Dr. W. R. Clark, and Edward Ray Speare, class of '94, was elected a trustee to fill the place vacated by the resignation of R. W. Husted. Hon. William Claflin was re-elected president of the Board of Trustees; Hon. E. H. Dunn, vice-president; Rev. Dr. W. T. Perrin, secretary; R. W. Husted, treasurer.

The committee to whom the resignation of President Warren was submitted, presented the following report:

Your committee appointed at the annual meeting, Jan. 12, 1903, to whom was referred the communication of Rev. William F. Warren, D. D., LL. D., the President of the University, presenting to the Board his irrevocable resignation of the office of President of the University, to take effect at the close of the current academic year, have very carefully considered this unexpected and unwelcome communication and some of the immediate problems which it brings before the University and this body.

They very regretfully recommend that the resignation of President Warren be

accepted, and that the following resolutions, expressing, though inadequately, the esteem, honor and affection in which he is held, be adopted and spread upon the records:

The founding of Boston University was an event of no small significance in the development of educational movements in the United States. Its ideals were from the outset in advance of current thought as related to the term of professional education, to the opening of all departments to every properly qualified comer without distinction of sex, and to many minor details of organization and administration. It has during three decades consistently carried forward these ideals. Its halls have been crowded with students from all the States and from foreign lands, and its alumni form a decided factor in the leadership of the present generation.

Many minds have contributed to this result. But by general agreement all honor is due to Rev. William F. Warren, D. D., LL. D.—who all these decades from the founding of the University has been its President—for the originating and orderly shaping of these formative years, and for the successes and achievements attained. Dr. Warren with singular acuteness grasped the somewhat unuttered thoughts of the body giving to the University its being, and at once realized these aspirations of broad, democratic, comprehensive, and liberal culture. His own scholarly grasp of erudite intellectual problems has been a source of pride to the University.

The trustees desire to express and emphasize the sense of obligation which is felt by the entire University to the devout, far-seeing, true-minded man whose genius and laborious toil have laid the foundations and builded the walls of Boston University.

They further recommend that President Warren be continued in his professorship in the School of Theology, with release from duty on full salary of professorship during the year 1903-1904.

They also recommend that this professorship be entitled the Warren Professorship of Comparative Theology and of the History and Philosophy of Religion, and that the professorship from now on be so designated in the publications of the University.

They would further recommend that the University legally guarantee to Rev. William F. Warren, D. D., LL. D., in recognition of the notable services which he has rendered the University for more than thirty years, a salary of at least \$2,500 a year during life.

In order to provide for the headship of the University after the close of the academic year, and until a President is chosen as a successor to Dr. Warren, they would recommend that Dean William E. Huntington, Ph. D., be elected as Acting President of the University, and that he be relieved from his present duties by the University during such period as he shall serve the University as its Acting President.

They would also recommend that a committee be elected at this meeting to confer with the University Council and to consider and present to the Board of Trustees, as soon as practicable, the name of a suitable person to be elected as President of the University.

WILLIAM I. HAVEN,
CHARLES PARKHURST,
WILLARD T. PERRIN.

The report was adopted by a unanimous rising vote. President Warren, with much feeling, expressed his gratitude for the generous provision which had thus been made for him. The committee to select a suitable person for the presidency consists of four laymen and three ministers, as follows: Hon. E. H. Dunn, Rev. Drs. W. I. Haven, Charles Parkhurst, and W. T. Perrin, Governor John L. Bates, Charles Leeds, M. D., and J. C. Toulmin, president Bank of Redemption.

REALITY

REV. BENJAMIN COPELAND.

Truth is the soul's eternal quest,
Reality its only rest;
Shadow for substance ne'er sufficed —
Symbol nor sacrament — but Christ!
Geneseo, N. Y.

BRIGHT INTERPRETATION OF
DARK THINGS

"I will open my dark saying upon the harp."
PSALM 49: 4.

REV. W. L. WATKINSON, D. D.

THE Psalmist thus declares that the most painful enigmas of life are capable of a bright solution. There was a time when these enigmas perplexed him greatly, when they filled him with anxiety bordering upon despair, but at length he had seen through them, seen light beyond them, seen that there were reasons for rational consolation and glorious hope. He takes his harp from the willow and expounds with music and song the dark sayings which life thrusts upon us. Glance at the questions which overshadow us.

The first dark, bitter enigma is
Sin.

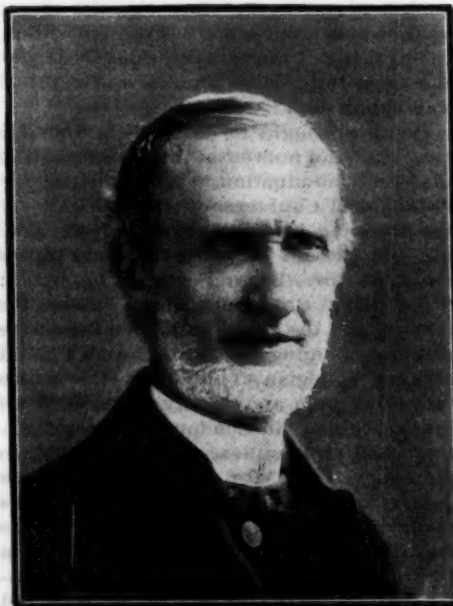
A dark question surely, nay, the darkest of all. There is nothing really like sin in all the rest of the world, outside human nature. There are appearances that correspond with it, but nothing that really answers to it. There is no malign disease working within vegetation, sully the lily and caukering the rose; there is no secret malady clouding the brain of animals, confusing their instincts and making their existence a curse; there is no subtle poison in the blood of the bird, making the eagle's eye dim and jarring the music of the forest; but there is in human nature a malign principle and power that we agree to call sin — an element that works foolishness in the understanding, that corrupts the heart with egotism, and that brings into the life weakness and disharmony, dishonor and misery. All the mischiefs and miseries of the individual and the race spring out of the unreasonableness, the selfishness, and the wilfulness of this dark element which has established itself in our human nature. "What shall I do to be saved?" — saved from the curse of personal evil? In Christ, and in Christ alone, has that darkest problem received adequate solution. He makes clear the gracious doctrine of forgiveness, heals all our diseases, and by His Spirit makes us sharers in His own transcendent holiness. Perplexed by the mystery of evil, burdened by its memories, plagued by its tenacity and power, we find peace in the Lamb of God who taketh away the sin of the world. Open your dark saying on the harp that the redeeming Christ has strung for you. Sing yourself into pardon, peace, courage, and victory; sing yourself out of sin; sing yourself into the fullness and gladness of a spotless life.

The enigma of

Suffering

immediately emerges out of sin. Everywhere we are met by spectacles of suffering. We are all afflicted in mind, body,

and estate. And, as the Psalmist expresses it in this psalm, the suffering of the race seems to reflect on the Divine wisdom, justice, and goodness. To the noble mind this fact is the saddest aspect of suffering; it appears to impugn the moral character of the Supreme. But the Psalmist has seen through this difficulty also. He has at length grasped the saving truth that God overrules all things to the salvation of the soul. He has seen that there is a world above and beyond this visible world, and in that spiritual



REV. W. L. WATKINSON, D. D.

sphere he discerns magnificent compensation for the sorrows of the natural life. His distress is at an end, he opens his dark saying upon the harp.

There is no room for music in this sad world unless things work upwardly. In this age the philosophy of pessimism is especially popular; it inculcates the darkest view of human life and destiny; yet a very remarkable feature of this system of despair is the place it assigns to music — music, it teaches, is the one resting place of the soul in a universe of agony; in music is found the serene centre of the whirlwind of existence; music, therefore, must be passionately cultivated as the religion of the future. But really music can have no place in the world of hopeless suffering. Nero fiddling whilst Rome was burning was a playful eccentricity compared with a modern pessimist fiddling over a tortured, perishing universe. The chief use of music would be to drown the groans it could not prevent. But flutes and songs would soon cease in a world that knew itself to be doomed and helpless, as when hope was lost the minstrel boy broke the strings. In the kingdom of Christ there is room for music. Whatever may be the confusions and sorrows of life we know that a moral government exists and prevails, and that we shall eat the fruit of moral faithfulness, no matter how things fall out today. Not long ago a violent earthquake alarmed the West of America; but whilst some surface property suffered, the shock did not prove an uncompensated disaster, for in tearing asunder the rocks and mountains the earthquake showed the district to be rich in unsuspected gold. This is a figure of a vaster truth. The whole creation groans and travails in

pain together until now, great is the overthrow and suffering, but the throes have brought within our knowledge and grasp magnificent possibilities and hopes. The sufferings of the present time are not worthy to be compared with the glory that is being, and shall be, revealed in us. Let us take our harp from the willow, and sing in the dark day. We suffer in the flesh for the exaltation of the spirit; we suffer on lower grounds of material advantage that we may be enriched on the highest plane of moral power and purity; we suffer in the present for the sake of meetness and efficiency in the life everlasting. Sorrow perfects our graces, refines our spirit, detaches us from the perishing, and by a strange alchemy works out for us all manner of precious things. He who was the chief of sufferers solves the problem of pain, and in His grace and strength we may sing ourselves through seas of trouble.

Finally, there remains the terrible enigma of

Death.

We all feel the painful mystery of the grave. To lose consciousness of this great world, and to sink into dust and darkness, is a tragic fate. In all ages death has hung the harp on the willow; death means silence, not music. When Livingstone asked the natives in Central Africa as to what became of their noble river, having no idea of the sea, they replied, "It is lost in the sands." We know another wonderful river, the river of human life, which rushes through these metropolitan streets, which spreads far and wide, which flows on through ages — the mystic river whose bubbles are cities, whose music is language, whose jewels are thoughts, whose shells are histories. What becomes of this river of life? Says skepticism sadly, "The clergyman, the undertaker, and the sexton see the last of it in the sands." But we can never be content with such a solution, which is no solution. The Lord Jesus alone enables us to give a bright interpretation to the dark problem. He has brought life and immortality to light. He has put into our lips the great cry, "The sea! The sea!" Beyond the sands of time we behold gleams of the great bright ocean of eternity, and through the mist comes the music of many waters. Our Lord was manifest in the flesh, He died, was buried, and rose again that He "might deliver all them who through fear of death were all their lifetime subject to bondage." We take our harp from the willows. Our mourners are musicians, our graves are filled with flowers, our epitaphs are hal-lujahs.

The ancients fabled that Orpheus, the god of music, was drowned, and his lyre lost in the sea, hence water is musical. What the Greeks meant by this legend it is impossible to say, but perhaps they meant to signify that the secret of harmony has perished from the world. Let that be as it may, when the Son of God plunged into this gulf of dark despair He recovered more than the lost lyre of Orpheus — He gave us again the secret of spiritual and eternal music, whatever may be the confusions and discords of earth and time.

London, Eng.

SOME FAMOUS ENGLISH PREACHERS OF TODAY

II

Joseph Parker, D. D.

REV. HERBERT WELCH, D. D.

JOSEPH PARKER was pre-eminently a preacher. True, he lectured some, he wrote much, he had a hot interest in political and ecclesiastical questions. But he was not an editor, not a pastor, not an organizer of general enterprises or of his own church. His power was in one line; he may truly be called a man of one work. He was a great preacher — the greatest that England has lost since Spurgeon.

If you had gone in these last years to the stone Temple with the high tower down on Holburn Viaduct, you would have been likely to find strangers waiting in line for admission. Within, a church dimly resembling Plymouth Church in Brooklyn. It is

Built for Preaching.

Here is no altar, no reading-stand, but something like an American pulpit. It is a square platform, large enough for a dozen, railed elegantly with marble, and resting on a still larger platform well raised above the pews. Above, in the wide gallery that encircles the church, is the choir of forty or fifty voices. What a congregation faces this pulpit and choir! If it is a Thursday noon, at one of the famous services which have been held here for more than thirty years, there may be fifteen hundred people present, the greater part of them men, or there may be twenty-five hundred. If it is a Sunday morning or evening, you will find the whole building thronged, aisles and platforms included — three and a half thousands of people! It is a congregation that in character and coherence strikes me as ranking somewhere between Beecher's and Talmage's. There is in it a devout enthusiasm which is contagious; and when, led by the great organ, a cornet, four or five violins, and the choir, the congregation shouts out some triumphant hymn, the effect is stupendous. It lifts the soul, and seems ready to lift the roof also.

Yonder is the preacher. His is a strong figure and a strong face. The mouth is large, the jaw firm, the cheeks and forehead deeply lined, almost as if with scars; it is the face of a fighter. His long, iron-gray hair is thrown back from the forehead. Of rather greater height and less stocky build than Beecher, he yet reminds one of the great Brooklyn orator. He has a head like a lion.

He is dressed simply, and gowned in black. When he speaks, you find

His Voice Deep, Resonant,

rich, without being musical, and wonderfully controlled in his deliberate utterance. To hear Joseph Parker read the Bible is worth a journey. He interjects pithy comments; he stops and slowly nods his head. How much the man behind the pulpit can make of the Scriptures! The sentences are the instrument through which he utters himself. Every reading is an interpretation; the same words may mean anything — or nothing. Something of inflection, emphasis, fervency, lets you

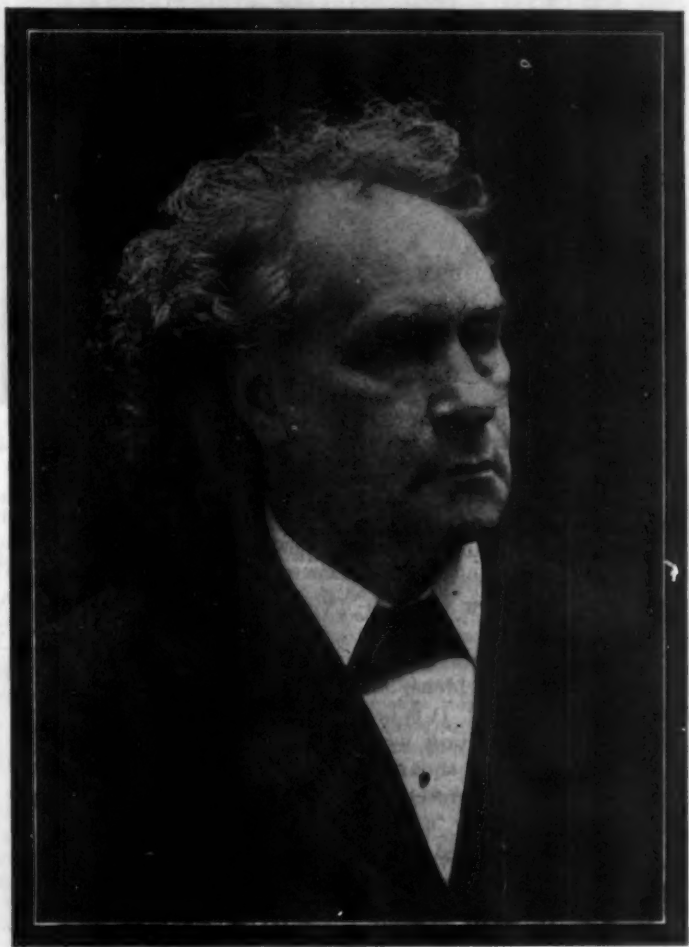
see the wide ranges of the man's own thought. You begin already to perceive that this man is not classifiable, that he is a genius. His is a great capacious soul where the human passions surge and flow in generous measure, where charity and pity and indignation and prejudice hold stormy sway, where imagination sends out its richly-laden argosies, where the sky seems always near. It comes to you that what has drawn the multitudes to this place so long has been the desire not simply to hear what Joseph Parker says, but to see Joseph Parker, to have his nature revealed before them.

He Preaches

There is the exclamation, the question, the personal thrust. There is sarcasm, pathos, humor. He is rugged as an oak

subject with this old Puritan. His name is with the Wesleys' and Whitefield's among the eight on the Temple walls.) During this sermon he gasped for breath. I was told that he had a heart difficulty, and thought any sermon might be his last. After the service, when I asked him if he was wise to speak under those conditions, he answered: "I have never been wise; I shall die a fool." He added, referring to this sermon on the outcome and lessons of the war, preached on the day of London's wild excitement: "I was bound to go through with this subject. If I had preached on the Holy Ghost this morning, they wouldn't have listened to me."

Like others, Dr. Parker was not always great. He spoke like a man sure of himself and of his audience; and, indeed, he held them easily in his hand. But some-



THE LATE JOSEPH PARKER

and tender as a flower. There is the roguish smile, the dramatic action, the skilled use of voice and face and hand and body to impress the thought. Applause and laughter break from the intent congregation now and again. He does not rebuke it; he enjoys it. "There is a holy laughter," he says, "a godly glee, a sacred sweet hilarity." His brilliance comes in flashes, not a steady glow. The unexpected is forever happening. He has a vigorous Saxon style, his language is terse, forcible, at times almost vulgar. When on Peace Sunday he spoke of Krüger, I heard him say: "Loose-tongued people might call him the most sniveling old hypocrite on the face of the earth. As a Christian minister, I am forbidden to use such language; but as an honest man I cannot help agreeing with it. Some have compared him with Oliver Cromwell. He is as like to Cromwell as a buzzard is to an archangel." (Cromwell was a sensitive

times he uttered commonplaces as impressively as though they were radiant truths. His air made me think of how Wendell Phillips described Daniel Webster drawing himself up in his majesty and demanding of his hearers: "If you break up the Whig Party, where am I to go?" And, it is said, the crowd held their breath, wondering where he would go. But if he had been three feet six instead of six feet three, men would have said, "Who cares where you go?" Some of Joseph Parker's impressiveness, likewise, was due to appearance, voice, manner. But it was far from a case of *vox, et preterea nihil*. There was an opulent personality, immense Biblical learning, marvelous intuitive insight, solid conviction, and a weighty message seized, held, proclaimed with incomparable zest and power. Without being evangelistic in form, he brought home the august verities of religion to a world-wide audience.

"The back seats of the Temple," he whimsically said, "are in the Rocky Mountains."

I heard him preach on Thursday, October 2 (when Bishop McCabe was in the congregation),

The Last Sermon

that ever fell from his lips. His text was

is also full of greetings to the living and the glorified." Third, concerning the en-dued disciples at Pentecost. "These are not drunken as ye suppose." "You must seek a larger, fuller explanation. This is the Spirit of God working in His own won-derful way. It is so easy to say that eager, enthusiastic people are drunk — so easy, that is, to beautiful, kindly, inno-

the Spirit — then she will throw the devil in the dust and trample on him." Fourth, "Who, having stoned Paul, drew him out of the city, supposing he had been dead." "How mistaken they were ! If we say that John Brown's soul is marching on, how infinitely grander is the march of the Apostle Paul [through all ages and all lands !]"

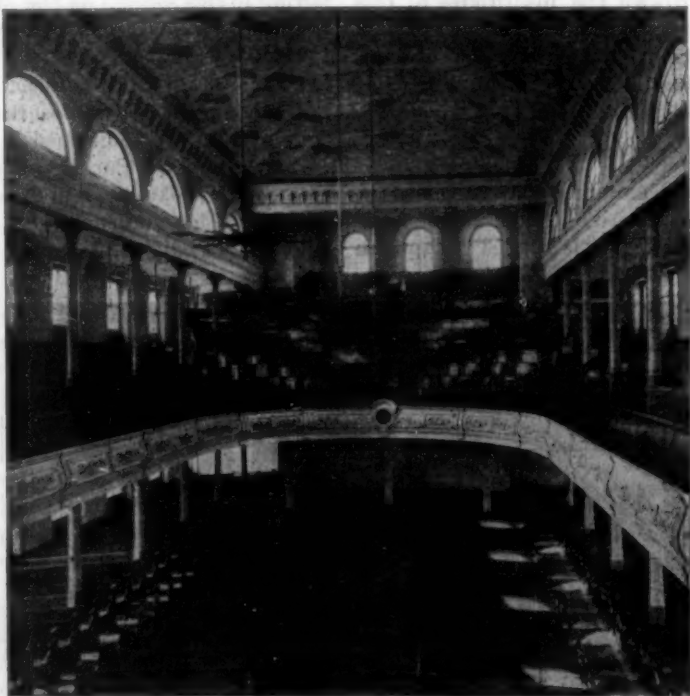
"I must get into the last corner of your mind and get these false suppositions out ; such as that when you joined the church you were done with the enemy. No ! You only challenged him Or that when you joined the church it was for enjoy-ment. No ! It was for service."

Even this rough outline will carry some notion of

This Colossal Preacher's Method.

You will notice that there is no single mastering thought to which the sermon works up, no coherence or completeness or climax ; but that around one topic or phrase is gathered a congeries of sugges-tions — a group of thoughts, any one of which is fertile and fruitful. There is a wealth of material hinted, if not devel-oped, and a series of pregnant, epigram-matic sayings which clinch the truth the preacher has been hammering at. The illustrations illustrate, and are the sort of thing an audience remembers. Some-times the talk does not seem particularly religious, but then the speaker will hurl a question about Christ straight at his hear-ers, demanding instant, living faith. And more and more, as the years went on, his thought centred about the Cross.

Dr. Parker's ideal of preaching may be guessed from what he himself wrote : "The words of a sermon may all be evan-gelical, and yet there may be no Gospel in

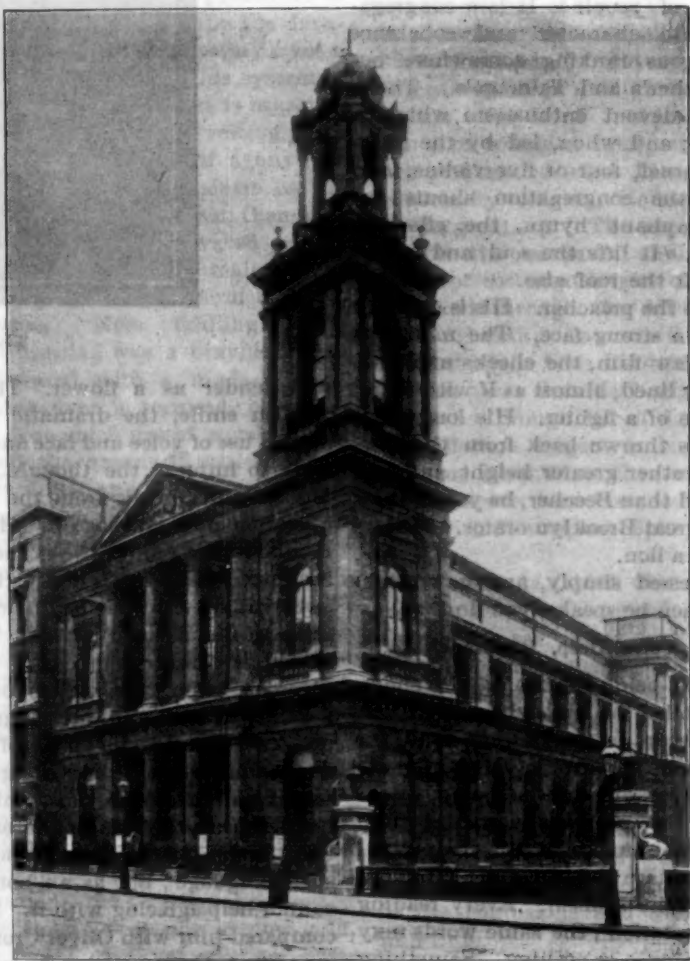


INTERIOR OF CITY TEMPLE

1 Tim. 6 : 5 : "Supposing that gain is godliness ;" and his subject, "False Sup-positions in Life." In a piquant intro-duction he denounced "the corkscrew kind of mind, out of which a straight-forward answer never comes. . . . You will never make Christians out of such people. They have no clear ideas, no straightforward thoughts. . . . It is bet-ter to have only two ideas and know what they are, than to have a thousand and hold them chaotically, confusedly." [What a home-stroke at many a men-tal character !] "How wretched," said the preacher, "is half-knowledge — not knowing a thing wholly, simply, and clearly." All knowledge is not expected from a man of twenty-five ; he need not perfectly understand the Westminster Confession ; "but what we do expect of you (speaking for the Lord Jesus) is faith, love, service, sacrifice."

Of the false suppositions in life, sev-eral examples were given : First, the one of the text. "Godliness is gain, but gain is not godliness. . . . A week of self-denial is impossible ; if a man has a week of it, he has a lifetime of it." Sec-ond, of Mary and Christ, "Supposing him to be the gardener." "Never gar-dener looked like this man. . . . There are always people who are seeking the dead Christ. . . . A visitor once said in my house, 'The Roman Catholics worship a dead woman.' My wife replied, 'But the Virgin Mary is not dead.' She was right. We are too apt to think of these thirty or forty or seventy years as the term of human existence. . . . We must seek for the living Christ, and seeking we shall find Him. The apostle says we shall meet the Lord in the air, and the air, though full of farewells to the dying,

cent human nature. . . . So long as the church is one of a number of institutions, she will be respectable, have her day, and cease to be. But when she is drunken — not drunk with wine, but filled with



CITY TEMPLE, LONDON

it. The Gospel is tears, pity, tenderness, redeeming condescension, offered blood, a great plea, a more than mother's entreaty. Have nothing to do with hard intellectual preaching, for there is nothing in it that is worth attending to; attend to the tremulous tone, to the gentle entreaty, to the plea formulated at the very foot of the Cross, and see in all the urgent rhetoric the staining of blood." He believed not in argument, but in revelation; not in reasoning a man into acceptance so much as letting him look upon the visions that opened before his own inward sight. Many ministers loved to listen to him; it was for inspiration rather than for instruction. His appeal was not to scholars, but to men. And the

Congregation Reflected the Preacher.

It is largely drawn from a medium social grade. Not many private carriages stopped before the door of the Temple. But business men, ministers, clerks, workingmen, thronged to the services. Actors, artists, politicians, women with their babies in arms — all sorts and conditions of people were to be found in this place of refreshment amid the city's noise and haste. Many a disheartened or distracted or tormented soul here found deliverance. The brilliant genius, the vitality and versatility, the daring originality, the sure positiveness of the man — perhaps his very human impetuous and erratic way — drew about him immense numbers of young men.

Joseph Parker's monument is the City Temple.

Who Shall Follow Him

there? Dr. Gunsaulus, of Chicago, has been suggested; J. H. Jowett, of Birmingham, and R. J. Campbell, of Brighton, are among the possibilities; the church may finally look in a wholly different direction. But the chosen successor will find himself the heir not only of great honor, but of huge responsibility and a difficult task, though he be a man of might.

41 Banbury Road, Oxford, Eng.

— We honestly wish the church would go out of the "problem" business and get down to work. We have the "natural science" problem, the "psychological" problem, the "educational" problem, the "boy" problem, and a thousand or two beside. The best solution to them all is to drop them and get out to work on behalf of souls "for whom Christ died." Wisdom was not born with this generation and will not die with it. The man who sets himself to save one drunkard whom he knows is doing more for Christ and humanity than he who sits up nights to solve "the drink problem." We need more prayer and fewer "solutions;" more love, less talk. — Interior.

PHILLIPS BROOKS

CHARLES PARKHURST.

[Reprinted from the Christian Work of Dec. 4, 1890.]

We apply no titles. He is too great for that. Titles become small men. They belittle the great. It is enough for all men to say Phillips Brooks. We were at his church early, but the crowd was there before us. What a delight in Boston to find a crowd once at the doors of a

great, overmastering purpose to tarry and become artificial on these incidentals. He is great in spite of his infirmities, for such they are. His voice is not resonant, his enunciation is not clear, his speech has the rapidity of the mountain torrent. He frequently misses the word wanted, and sometimes flounders in his rhetoric in going back for it. He seldom looks his audience in the eye, but most of the time turns his gaze toward the sounding-board above his head. Looking at him closely, it seems as if his eyes were turned back in upon himself in his agonized quest to give you the best he can reach in his reflective soul. Gestures are infrequent and usually awkward. Often he stands with both hands clinched in his surplice upon his breast, as men sometimes take hold of the lapels of their coat. Nay Phillips Brooks would not be satisfactory to the fastidious and exacting congregations who look microscopically for the man who is just so regular, finished, and "nice."

Why, then, do the people throng thus to hear him? We answer, in brief:

1. He has a message. His soul is a reservoir bursting for outlet. He is a student who has studied, thought, reflected, until he is a full man. There is so much he has to say, and so much that he must say, that he must rush on in his delivery. We have seen the child bring to his mates some hurried message from a beloved teacher, and the child cannot stop until the message is delivered. Phillips Brooks is commissioned to deliver a great message, and it must be told with haste. If Phillips Brooks, with all the greatness of his personality, stood in his pulpit without a message, he would also stand there without hearers. If he stood there only to utter pious platitudes and nauseous cant and a medley of unconnected commonplaces, he would preach to vacant pews. And this leads to a characterization of his message.

2. He has a fresh message. What he says has been thoroughly examined, appropriated and transformed into his own personality. The listener feels consciously that the messenger is preaching out of himself, with a vital, sincere, enthusiastic faith in what he is saying. The charm of his preaching is what Frederick Robertson, whom he is so much like, would term the reality of it. Phillips Brooks is always saying for the pew what it has listened vainly on so many occasions to have said. He lays hold of the intuitions of the soul, and answers their most earnest interrogations. He seldom quotes; he stops not to prove; he rarely antagonizes; he has a message from the skies as new and fresh as if it were never told before. The people are dying to hear such a message. They have not to be constrained to listen. They cannot be kept away. He speaks not as the scribes and Pharisees, but as one having authority.

3. He has a helpful message. He preaches a Gospel of good news, of edification, light, hope and cheer. His theology culminates in love to God and love to man. His love for men and desire to serve them so thrills him that while he never speaks of it, specifically, yet it goes out of him with inspiring and sympathetic touch for all. The audience recognize gratefully that the preacher is struggling to make the Gospel simple and helpful to them, just applicable to their immediate and pressing need. Yes, they say, that is it. That is what we have hoped was true. Why has not somebody said it to us before? Phillips Brooks does not tether faith; he does not abridge liberty of thought; he does not put the torrents of human life and activity into grooves; he gives the philosophy of life with Christ as the revelation of God and only authoritative Teacher, and drops this as a leaven into the soul to help his hearers.

Dr. Tulloch listened not long ago to Dr. Brooks, and in writing of his experience to a friend, fully confirms our personal impressions and conviction: "I have just heard the most remarkable sermon I ever heard in my life — I use the word in no American sense — from Mr. Phillips Brooks, an Episcopalian clergyman here; equal to the best of Frederick Robertson's sermons, with a vigor and force of thought which he has not always. I have never heard preaching like it, and you know how slow I am to praise preachers. So much thought and so much life combined — such a reach of mind, and such a depth of insight and soul. I was electrified. I could have got up and shouted. I shook hands with the preacher afterward, who asked me to preach in the afternoon for him; but I would not do this, remembering your caution."

The Song of Hope.

*I hear it singing, singing sweetly,
Singing in an undertone;
Singing as if God had taught it,
"It is better farther on."*

*By night & day it sings the same song,
Singing while I sit alone;
Singing it to the heart may hear it,
"It is better farther on."*

*It sings upon the grave & sings it —
Singing it when the heart would despair;
Singing it when the shadows darken,
"It is better farther on."*

*Farther on? How much farther
Count the milestones one by one;
No! No counting — only trusting,
"It is better farther on."*

Joseph Parker.

FACSIMILE OF "IT IS BETTER FARTHER ON"

church! The multitude was too large for easy management by the gentlemanly ushers, but gradually we were provided with seats. Every sitting on floor and in galleries was taken, and some three hundred were generously seated in the chancel of the church. Many, for lack of space to sit, stood throughout the service. What brings the people here with such eagerness? There are churches within a stone's throw that have vacant pews for the single individual; elegant churches, too, with classical music and much-titled divines. At the evening service at Trinity Church, on the same Sabbath at 4 P. M., there were again nearly three thousand people. On the Sabbath evening previous, in another Protestant church in our city, with a seating capacity of fifteen hundred, there were two hundred listeners. Why so many, and why so few? To answer, in a word, change the occupants of the pulpits, and the congregations will change.

Phillips Brooks is unique, we know, but is it not possible to ascertain why he has so great hold upon the people? Is it not possible to touch the *how* helpfully and imitatively? Physically, mentally, spiritually, he is colossal, we know, but there are lines of easy characterization, which every clergyman, aspiring intently to do his best, should note.

With great strength there are great infirmities. Such is usually the case. We mean as a preacher. He has none of the arts or finish of the modern pulpiteer. He would have a hard time candidating before the aesthetic standards of modern congregations. He is a cruel iconoclast of clerical elegance, style and regularity. Evidently he does not think much of these collaterals, of which so much is usually made. He is too intent upon giving expression to a

THE FAMILY

HIS COMING

I think I would not care to be
Waiting in great expectancy
For my dear King.
For if I kept my eager eyes
Always uplifted to the skies,
Some little thing
Beneath my feet might dying be,
That needed tender care from me.

I would not dare be listening
With bated breath for echoing
Of angel song,
For I might lose the feeble cry
Of some lost child that only I
Could lead along.
Enough for me each setting sun
Brings nearer the Beloved One.

How sweet to labor some day long,
With busy hand and cheerful song,
And then to see
His presence turn the evening gloam
Into a golden pathway home
As He draws near.
Not by my merit, but His grace,
My King will find my lowly place.

—MYRA GOODWIN PLANTZ, in *S. S. Times*.

Thoughts for the Thoughtful

They who tread the path of labor
Follow where My feet have trod;
They who work without complaining
Do the holy work of God.

— Van Dyke.

Lord, lend Thy strength to those who are
weak in the flesh—but willing in the spirit!
— *Amiel*.

One thing is indisputable: the chronic
mood of looking longingly at what we have
not, or thankfully at what we have, realizes
two very different types of character. And
we certainly can encourage the one or the
other. — *Lucy C. Smith*.

One can go through his work well, or
shirk it. One can consider his neighbor, or
neglect him. One can repress the fever-fit
of impatience, or give it wild way. And
the perpetual presence of such a choice
leaves no hour without guidance. — *George
S. Merriam*.

God can do great things with our lives if
we but give them to Him in sincerity. He
can make them useful, uplifting, heroic.
God never wastes anything. God never
forgets anything. God never loses any-
thing. Though He holds the worlds in the
hollow of His hand, He will yet remember
each of us, and the part we are fitted to
play in the eternal drama. — *Anna Robert-
son Brown*.

George William Curtis published, some
years ago, a volume entitled, "Prue and
I." In it is a chapter called "Mr. Titbot-
tom's Spectacles." The magical quality of
these spectacles was that, when their owner
looked through them at people, he ceased
to see persons as they ordinarily appeared
on the street; he saw their real essential
character personified. Wonderful were the
revelations that were made. He looked
at one man, and saw nothing but a ledger.
Another was simply a billiard-cue; an-
other a jockey cap; another a pack of
cards. He looked at women, and one was
a broomstick; another was a fashion-
plate; a third was a needle, and thus on.
The moral of the story is a fact that is true,
viz., most people are only developed on

one [side of their nature, and they are in
consequence narrow, and live narrow
lives. This is not what God intends. This
is not what our nature deserves. — *David
Gregg, D. D.*

The way to God's favor. There is a self-
opening gate which is often used in coun-
try roads. It stands fast and firm across
the road as a traveler approaches it; it
won't open. But if he will drive right at
it, his wagon wheels press the springs be-
low the roadway and the gate swings back
to let him through. So the spirit of thanks-
giving pushes the way of all approach to
God's favor, through all the gates of privi-
lege, with all the assurance of faith that no
good thing of blessing and of knowledge
and power shall be withheld. Try it. —
Cut Gems.

There are no failures in life. From the
point of view of the world, it is true,
some of the greatest successes are counted
failures. And from the point of view of
heaven, some of the greatest failures are
called successes. But strictly speaking,
from the point of view of cause and effect,
in a world which has eternal justice at the
heart of it, there are no failures. We reap
as living souls the measure of our sowing.
We get what we ask. We are the spiritual
offspring of our dream. — *Hugh Black*.

"Be not weary in well-doing, for in due
season we shall reap if we faint not." In
the "Farmer's Almanac," which used to
hang by the farm-house chimney, such leg-
ends were found as this: "July 15. Now
gather in your barley." But the times and
seasons of spiritual ingathering are not
thus marked out. Let it suffice that the
reaping will be in fullness of time. He
that believeth shall not make haste. We
can afford to wait. "Behold, the husband-
man waiteth for the precious fruit of the
earth, and hath long patience for it, until
he receive the early and latter rain. Be ye
also patient; stablish your hearts; for the
coming of the Lord draweth nigh." Dr.
Moffat labored for many years among the
Bechuanas, and won not a single soul for
his hire. On receiving from England a
message, "What shall we send you for
Christmas?" he answered, "Send me a
communion service." And his faith was
duly rewarded; God's Spirit was poured
out, and souls sprang up like willows by
the water-courses, so that when the com-
munion service arrived there were many to
sit with the missionary around the table,
rejoicing in the fellowship of Christ. —
David J. Burrell, D. D.

Oh, into how many a married woman's
life comes drudgery where ought to be joy!
She wanted to please her husband; she
wanted to have his love and approbation;
she counted on it; it was her only wage.
She could earn more as a professional
nurse, and quite as much as a nursemaid
or a cook, as she is earning as a wife, if
that were all. But she wanted love, and
the wages are not paid. She gets criticism
in plenty, but never a word of approba-
tion, never a word of thanks, scarcely
the signs and tokens of the common
courtesy that her husband as a gentleman
would pay to other women; and gradu-
ally the expectation of pleasing him
dies out, and gradually even the wish
to please him follows out of the door after
the expectation, and she goes on living her
life of drudgery because the hope has died
out of it. You know this. Now Christ
comes with this message to men: Work —
it is not from fear; it is not for food or
clothing or shelter; these are the mere in-
cidents; work means service, and service

means love, and love is the highest and
greatest thing in the world. He comes to
be the son of a carpenter; He does the
common things of life; He calls common
laborers about Him; He beckons and the
fishermen leave their boats, and He says,
Follow Me and you shall catch men; He
puts a new dignity into life; He sends
forth His great apostle, the tent-maker.
Christianity went to freemen, to slaves,
to men who never had thought life was
worth living, and carried His message.
There is something you can do with your
industry; be not eye-servants, be not men-
pleasers; remember that you have a Mas-
ter in heaven; remember that it matters
little for you whether you are a slave or a
freeman since you are working for Him,
and He does appreciate and does pay love's
wages. Have you ever seen the dust in
the country road, when suddenly the sun
breaks through the clouds and shines upon
it, and all the dust is luminous and turned
to gold? So this message shines upon this
dusty highway of ours, and all the drudg-
ery of toil turns golden when life and love
and hope illuminate it. — *Lyman Abbott*.

Today I saw the dragon-fly
Come from the wells where he did lie.

An inner impulse rent the veil
Of his old husk; from head to tail
Came out clear plates of sapphire mail.

He dried his wings; like gauze they grew;
Thro' crofts and pastures wet with dew,
A living flash of light he flew.

— *Tennyson*.

THE AWAKENING OF CELINE

HELEN FRANCES HUNTINGTON-NOE.

"GOOD morning, my pearl, my
sweetheart!" said a loud, cheery
voice from the open door, when Celine
awoke from the dreamless sleep of ex-
haustion following the bustle of her late
home-coming on the previous night.

The girl turned languidly, and looked
at the plain little woman whose genial
smile almost redeemed the plebeian awk-
wardness of her mien and apparel. "Good
morning," she answered, gravely and
wearily, for she was still very tired and
distinctly unhappy.

"Didn't get enough sleep, did you?
Well, turn over and take another nap.
I'll close the door, so."

Celine straightened the rumpled pillows
and sighed deeply, but she had abandoned
all thought of sleep. Every detail of the
previous night's happenings flashed across
her brain with cameo-clearness — the
hurried drive from the steamer; the noisy
streets of the East Side; and the horde of
unkempt, boisterous children who crowded
about the carriage and followed her to the
very threshold of the door where was she
instantly folded in a rapturous embrace
from which she gently extricated herself
to ask after her mother.

"Your mother!" gasped the smartly
dressed little matron, releasing her pri-
oner and holding her at arm's length,
laughing and crying in one breath. "To
think my child doesn't know her own
mother! O Celine, Celine!" And she
kissed her again, effusively, adoringly,
and turned to the florid little man in
the doorway, whose frankly awkward at-
titude bespoke his conscious unfitness for
the rôle she thrust upon him. "How tall
and pretty she is, eh, Emil? She is like
Jean," the little mother added softly, as

one speaks of the sacred dead. "She has his eyes and mouth."

Celine remembered her father perfectly — a grave, silent man with a pale, intellectual face, who nodded mutely and affably in answer to his wife's voluble chatter. He had died during the first year of her convent life, nine years before her homecoming. But the mother, the rosy, smiling little woman in soft apparel who had flitted through Celine's childish dreams like a fairy vision — could that plain, common little matron, upon whose face care and hardship had set an unlovely impress, be the mother of her childish memory? Tears of bitter disappointment trickled slowly down the girl's pale face, and her heart ached with dreary apprehension of what life would mean henceforth, after the death of her golden hopes, for she had pictured her homecoming to far-away America in such glowing colors.

Presently the door opened softly and her mother appeared, tip-toeing awkwardly for fear of disturbing her slumber, clean of garb, with bared elbows and snowy cap exhaling faint odors of the spicy shop below.

"Feel rested, my pet?" she asked, stroking her daughter's glossy braids with toll-roughened hand. "My, but you had a long sleep! 'Tis almost noon. When we have had our lunch we'll go out to shop, for my girl must have new clothes, eh, Celine? I will fetch in the papers so that you can read the advertisements while I get our bite of dinner ready. Ah, that bell! Business is pushing these days. So much the better for you, my pet. Means all sorts of pretty things."

The "business" referred to was a delicatessen shop on the ground floor of the house where Mollie Lecrosse served her customers and imbibed the odor of oily salads and garlic-scented sauces which offended Celine's fastidious tastes. She had been delicately reared, this daughter of indigence. None but the gentle sisters had known that Celine was the poorest girl in the convent, and they had never troubled the child with needless cares, so she grew up in ignorance of her own poverty and on terms of perfect equality with her social superiors, noblemen's daughters from whom she imbibed tastes and habits foreign to her own people, and in time became a well-finished product of a convent school, refined, accomplished, dainty, eminently fitted for the gentle associations of her schoolmates.

It was a terrible ordeal — that first awakening to the bitter truth, which made her life well-nigh unbearable. As the days wore on she grew to hate the sordid environments of the shop, and the sleek, good-natured Emil Rose, who took a large and cheerful supervision of the domestic interior as well as of her mother's growing business. She avoided, as much as possible, all intimacy with her bustling, effusive, kind little mother, who tried so hard to please her by a thousand and one attentions and gifts. But finally Mollie grew troubled over Celine's unresponsiveness, and consulted Emil. It was on the occasion of his regular Tuesday night call, when Celine sat in the dark of the stuffy back parlor which her mother had fitted up in glowing plush and gilt for her daughter's use, trying to plan some way of escape from the life

which was daily becoming more unbearable. She was not aware of the unfairness of her position until she heard her name spoken in Emil's guttural voice.

"But the girl is old enough to care for herself, Mollie," he said, with the utmost seriousness. "If she is not satisfied with what you have to offer her, let her go to work and earn something better. She is educated and clever; she can teach, for instance."

"Oh, no!" Mollie exclaimed, in distressed protest. "What would Jean think? It is not her fault that she doesn't like our way of living. I must try to be different. Perhaps I could manage to rent a house in a nicer part of the town."

"Mollie, eight years is a long time to wait, isn't it. Haven't I been patient? Now there is no need to wait any longer since your daughter is grown and well able to care for herself."

"Ah, my best and truest friend, be patient a little longer for my child's sake!" Mollie entreated.

"Mollie, it is unfair to yourself. For nine years you have worked and slaved harder than most men for the sake of your promise to your dead husband, and now that I claim the fulfillment of your promise to me, it is only just that you should yield to my wishes. I would gladly offer your daughter a home, too, but well I know that it is too humble for her fine tastes. I knew that at once, that first night when she showed that she despised us both for —"

Emil paused because he saw that Mollie was crying. "It is not her fault," she reiterated, humbly. "Do not blame her too much. She has been brought up differently, and my hard life has made me different, too. She has been so long away from me that she has forgotten how we used to love each other. If you love me, Emil, wait a little longer till I win her back!"

Celine fled noiselessly, the secret of Emil's attentions rankling like poison in her heart. So he wished to marry her mother! That little, common restaurant keeper dared to aspire to her father's place! It was the last straw. Celine did not cry — her grief was too bitterly selfish for tears. She locked her door against her mother's good-night intrusion and undressed mechanically, only to lie awake far into the night planning some means of escape from the life that was killing her, and by dawn of the next day her mind was made up.

Father John received her very kindly the following morning. He listened patiently and silently to the story of her embittered youth, her estrangement, and her mother's pitiful retrogression from the girl's high and frosty ideal of life. "There is no way left for me but to go back to the convent," she said, drearily. "I wish to become a sister and work for others because my own life is unendurable."

"It is not wise to be too hasty in matters of grave importance," said Father John, gently. "Why not wait a little?"

"Why should I wait? It will never be different — only worse, if possible. Father, I cannot bear it any longer, it is killing me!"

"Yet you think yourself willing to

minister to others when your own burden is too heavy for you?"

"I should be willing to do anything to help others. You do not understand how dreadful it is to live and associate hourly with people utterly uncongenial."

"Nevertheless I advise you to wait, say a year. If, at the end of that time, your mind is unchanged, come to me and I will help you to realize your hopes."

"My mind will never change," Celine answered, passionately.

"Sometimes a living example helps us wonderfully," said Father John, presently, when Celine had risen to go. "Let me tell you the story of a woman who waited patiently — and worked while she waited. She was not of our faith, but I knew her well because her husband was a good Catholic, and I saw a great deal of her during my calls at her house. She had one child whom both she and her husband worshiped, and whom they sent abroad to be educated according to the custom of her father's people. Shortly after the child's departure the husband sickened, and their joint savings went for doctor's bills. Then the little wife put her shoulder to the wheel and worked like a soldier, early and late, but in spite of all her toil and tender care he died. At the very last he asked her to promise him that, even if she should marry again — which he earnestly wished her to do if a fitting opportunity came — she would see that their child's education was fully completed."

"After the funeral the little business was sold, and there was not a dollar left. Still the little widow was not daunted. She set about the fulfillment of her husband's wishes in the matter of their daughter's education, and succeeded so far that she kept her at school for the full term of years required. I think she even went hungry, and I am certain that she went insufficiently clad in order to meet her daughter's expenses. Then she met a man who befriended her greatly, a good, honest, rough-appearing tradesman, who grew to love her for her patience and fortitude, and in the meantime helped her acquire a little business, very humble, to be sure, but, such as it was, the widow thought it a godsend. He wanted to marry her in order to have the right to assume the whole burden of her tollworn life, but she put him off for the child's sake, because she believed that it would please her husband to know that she had carried out his wishes in educating her by her own efforts."

"Finally the daughter came home — a beautiful, refined, accomplished woman, whose delicate breeding and education had placed her so far above her mother's humble sphere as to totally estrange her. It must have been a bitter blow to the mother, don't you think? The man who had loved and befriended her for so many years urged her to marry him and let the daughter work for herself, but her maternal devotion conquered even her love for him, so she put him off once more — still for her daughter's sake. And she is still waiting — to win back her child's love. Can you not wait one short year, when she waited so long?"

Celine did not trust herself to speak. She drew her veil over her pallid face and hurried out into the thronged streets

across the noisy mart to her own home, where she locked herself in her little room that spoke so eloquently of her mother's affection, and, flinging off her hat and wrap, went to the mirror. She looked long and earnestly into the beautiful, pale, delicate face, with its serious gray eyes and lips "like Jean's," and for the first time in all her sheltered life she saw the warped, selfish soul behind it.

"Celine Lecrosse, you are selfish, cruel, unworthy!" she whispered, in a voice of piercing sadness. "You who have wrung your mother's heart with cold ingratitude, whose life is a wretched farce, would take the vows to live for others! God in heaven, how blind, how wickedly blind, I have been!"

Twice her mother's hurried footsteps paused in the corridor before her closed door while Celine knelt at her little white bed sobbing out her remorseful contrition. Then when the sunlight crept in and fell upon her bowed head, she rose and began to dress with great care in her daintiest gown of diaphanous whiteness. She threw a cloak over her shoulders and went softly out through the garlic-scented corridor to the street, bright in the glow of early afternoon. At the first telephone station she stopped and rang up Emil Rose, who had some difficulty in understanding her subsequent message.

"It is I, Celine Lecrosse. *Comprend?* I want you to come over to the house this evening, if you please. No, mamma is not ill. It is I who want you. Celine, yes. Thank you. Yes, eight o'clock will do."

Mollie sat anxiously waiting in the parlor when Emil arrived, looking very stiff and uncomfortable in his best apparel.

"I am afraid something's wrong, Emil," she whispered, apprehensively. "Celine acts so strangely. She is all dressed up, as if" —

Celine appeared at the door smiling and radiant, her eyes shining like stars and a rose red flush on her smooth cheeks, but the speech she had planned so carefully in her contrite mood suddenly eluded her memory. She looked from one to the other and took a step forward with arms outstretched as if about to bid her mother good-by, when Mollie rose and caught her hands tremulously, her face drawn and blanched with fear.

"Celine, my child, my dearest girl, what does it mean?" she whispered, sharply. "Not that you are leaving us — not that, Celine?"

For answer Celine turned and placed her mother's worn hand in Emil's, which closed about it with painful intensity. "Mother, forgive me! It means — that I have awakened at last," she said, softly. "It means that I love you — not as well as Emil, perhaps, and for that reason you must marry him. And, Emil, will you take me too, and try to forgive me?"

New York City.

— A little group of rustics was admiring a stylish motor-car as it stood panting and vibrating in the village street, and the motorist was condescendingly explaining some of its principles. "What's the stoof as drives 'er along, mister?" inquired one of the yokels. "Petroleum, my man; it's

petroleum that's the propelling force," was the reply. "Lawks a-mussy," said the querist. Then, turning to another "native" who had just come up, he continued, "Did ye 'eer thot, Garge? It's petroleum as prupels 'er." "Ho, indeed," said Garge, disdainfully, "that ain't nuthin' oot o' the common. It were petroleum as prupelled oor Mary Hann right through the kitchen door and banged 'er opp agen the barn. She troid to light the toire wi' it." — *Golden Penny.*

WINTER TREES

Across the sky, across the snow,
The sober rooks are winging slow;
Gray rushes in the rush-fringed pool
And winter trees are beautiful.

The west is now a garden close,
Pink roses and a golden rose,
With amber and with tender green,
To let the throbbing stars between.

Against that world of roses stand —
These are the woods of Fairyland —
Poplar and oak and elm, to make
A gold brake and a rosy brake.

Instead of silky leaves of spring,
The stars now make their garnishing:
For May roses and April white,
The snow has lit them all the night.

The red sun hangs his lantern red
Between the black boughs overhead;
The evening clothes them with his mist,
Half sapphire and half amethyst.

The dawn roses are scattered here
As 'twere a rose espalier
Whose happy boughs have borne for fruit
Red roses all from head to foot.

Even the lamp that men have set
To light the way for traveling feet,
Caught in the dark tree, glitters bright
As chrysoprase and chrysolite.

Down the long road's perspective go
The dark trees in a double row,
Spangled with lamplight gold and cool,
And winter trees are beautiful.

— *Katharine Tynan.*

A NEW EXPERIENCE

IT was not in a time of revival — in fact, the church seemed to be spiritually asleep, when a young woman went from her own town to a neighboring one to spend the winter. And here she had her new experience.

The only friend whom she knew in that town had just joined a Bible class, the members of which were studying the personal interviews of Jesus. Not because she cared for the class, but because it was the only invitation she had received, she attended.

At once she was interested, and as the class finished the study the leader said:

"Some one is waiting for a personal message from you."

The young woman was impressed. She lingered to speak with the leader, and when they were alone she said:

"You did not mean me when you said that. I have no influence. I am not educated like these others. I have worked in the mill since I was twelve years old. I am not trained to such work, and I have never done it. You meant those other girls, didn't you?"

The leader looked straight into the troubled eyes and said:

"I meant *you*. I do not know about your talents nor your friends. I only know that some one is waiting for a message from you. Ask your Master about it."

The girl went back to her little room, and, after prayer, wrote a letter to the girl

who had run a machine next to her, in the factory of her home town.

Strangely enough, as soon as the leader had said, "Some one is waiting for a message," she thought of this girl whom she had known for three years.

She wrote the letter carefully, and prayed about it. Then she found her heart growing warm as she thought and prayed much for her friend.

The girl had a kind spirit, but was inclined to be loud and wild, and even profane. Her home and associates were not helpful. She had been known to ridicule religion, and, in short, she was not a hopeful subject.

Within a week the answer came back to the girl, whose own spiritual life was being marvelously quickened. The letter said:

"I knew you came out in church a year ago, and I wondered why you never said nothing to me. I concluded you thought I was too far along on the devil's road to be a Christian. I tell you, I've been getting pretty sick of this life I was a-living. After your letter came, with the Bible verses in it, and what you told me about yourself trying, I prayed it all out to the Lord, and all at once the load was gone, and I shouldn't wonder if I was what folks call a Christian. Anyway, I have taken the Lord Jesus for mine. I went to the minister's house and told him, and he's going to take me into church next Sunday. I'm glad you didn't give me up."

The young woman to whom the letter came hurried away to the leader of the class. She carried a shining face.

"Oh, isn't this blessed?" she said. "To think that I could do such work as that! I would never have dreamed it. Now I must write to the girl whose machine stood next me on the other side."

And so she did. The enthusiasm for soul-winning which took possession of her that day has never left her. She is now fitting herself for a lifetime of Christian work. — JENNIE M. BINGHAM, in *Epworth Herald*.

Welcome Guests

"THE people whom I most dread as guests," remarked a woman noted for her generous hospitality, "are those who have no capacity for small pleasures." Any one who is accustomed to entertain much will easily recognize the class to which the speaker referred. They are the persons who are restless unless something is continually "going on," as they express it. They cannot enter into the quiet enjoyments of the family they are visiting. A walk, with no special object in view, is to them the tamest sort of recreation. They cannot understand another's delight in finding a new flower; they wonder why you go out on the veranda to view a fine sunset; the arrival of a new book — these are trifles beneath their notice. If there are children in the household, they pay no attention to their little ambitions and accomplishments. Mary's amateur playing, or John's crude attempts at painting, have little interest to the visitor who has no gift for finding happiness in small pleasures; but to find it thus enables people to grow old gracefully, and in every way is a gift worth cultivating. Many of us are grumblers, but few of us use to the full the resources of happiness that are available. Happiness depends upon the treatment of what we have, and not of what we have not. Happiness is made, and not found. It comes from within, and not from without. The poet teaches us that, if we would after a certain age find employment in life, we must become again like little children, open our hearts to the healing influences of nature, and cease to despise simple pleasures. — E. J. HARDY, in "The Business of Life."

BOOK-PLATES FOR CHILDREN.

GROWN-UPS no longer have any special and peculiar privileges and possessions. The girls and boys have appropriated, in very slightly modified form sometimes, their parents' fashions and pleasures, luxuries and whims. When



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DESIGNED BY CLARENCE TRITT
(AGE 17), LOS ANGELES, CAL.

the grown-ups of today were girls and boys they were glad enough, many of them, to have books to read. The child of today has his own special library, in which the books, like those in the big li-



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DESIGNED BY BETH HOWARD
(AGE 15), HONOLULU, U. S. A.

brary, must be marked with book-plates. Young and old lovers of books take delight in this fashion of marking their silent friends with an individual design, and when the book-owner can devise his or her own book-plate its value is greatly

increased. The design once drawn, in black ink on white cardboard or heavy paper, any job-printer will make a plate and print off as many copies as desired at a trifling cost. What clever work the girls and boys of the land can do along this comparatively new and novel line is shown by the book-plates published in the February *St. Nicholas*, prize-winners in a Book-plate Design Contest announced in November. The designs here shown are two of the three best out of over fifty designs sent into the *St. Nicholas* office by girls and boys from abroad as well as from all over America. They offer a suggestion for pleasant and profitable work for other girls and boys.

A SONG OF WINTER

EMMA C. DOWD.

Summer, dear Summer, has lost her crown;
King Winter's forces have taken the town;
They have blocked the valley and stormed the hill,

We can hear their voices loud and shrill.
But we've barred them out with a blazing fire,
And we laugh as its flames rise higher and higher;

With story and song the hours we speed,
Till the battle outside we little heed.
Then ho! oh, ho! when the bleak winds blow!

And hurrah for jolly King Winter!

Old King Winter is on his throne;
The flowers are dead and the birds have flown;
The fields are white and the river is glassed—

Summer's beautiful reign is past.
But what is so gay as a coast on the hill
When the moon is out and the night is still,
Or to cross the river on wings of steel
To the music of laughter's merry peal!
Then ho! oh, ho! for the ice and the snow!
And hurrah for jolly King Winter!

Meriden, Conn.

THE DOCTOR'S PRESCRIPTION

ADELAIDE D. NEWTON.

SOMETHING was wrong with the Clif-fords; or perhaps the trouble was with the weather, for it had rained steadily for five days. Even sunny Bessie hadn't smiled the whole morning, and Billy Boy was digging his heels into the hearth-rug and pouting because there was nothing else to do.

Nurse knew what the trouble was—it was doleful dumps.

"They are apt to come on," she said, "in rainy weather, and are catching as the measles."

Even Baby Helen seemed to be coming down. She was crying dolefully because Santa Claus hadn't brought her a humming-top just like Billy Boy's. Of course Santa Claus supposed Billy Boy would lend her his top; but he wouldn't, indeed,

he wouldn't—that was one of the symptoms.

Just then the door opened, and in walked Uncle Doctor.

"Hello! what's the matter? Come here, Bessie, and you too, Billy Boy. Oh, I understand!"

He took out his tablet and wrote three prescriptions.

These he folded like powders and gave them to the nurse.

"Give one to each patient immediately! I will look in again at five."

Nurse unfolded the papers. On each was written: "Do something to make somebody else happy!"

It was such a funny medicine! Everybody laughed, so you see the cure began at once.

When Uncle Doctor looked in at five, he found Helen laughing merrily at the paper dolls Bessie was making, while Billy Boy was working on a scrap-book to go in a missionary barrel to the far-away Philippines.

Nurse smilingly reported all convalescent, and no further spread of the disease.

Kent's Hill, Me.

A SMILE

A FAMILY of children who had been taught to be kind to all animals were unconsciously annoying a small turtle the other day by stopping it with sticks in whichever direction it tried to run, and confining it in such close quarters that at length it pretended to be dead, and in dismay Katharine ran for her mother.

"We didn't strike it," she said. "We didn't do anything to dead it; it deaded itself."

"But you must have been treating it unkindly," said the gentle mother. "See how closely the poor thing hides its head and tail and feet inside its little house. See here, now," and lifting the little creature by its shell with her thumb and finger, she touched it gently with the fingers of her other hand.

Soon one foot came out, then another, then the head, and the bright little eyes looked from one to another. Soon all the feet and the slim tail were in full view, and still holding it, the warm fingers touched each tiny foot and stroked the head and neck.

The turtle so evidently enjoyed the caress that the little girl cried in delight: "O Mamma Phelps, see him smile! I never will tease any little creature again. I didn't know they precluded being good to."—ANNIE A. PRESTON, in *Youth's Companion*.

Children's Sayings

—Tommy sat 'way back in church with his mamma. It was his first experience. Everything was wonderful to him. By and by the collection was taken, but imagine the surprise of Tommy's mother, when the usher passed the plate, to hear Tommy say: "No, thank you, I've got some money of my own!"

—Little Billy Ray quarreled with his sister, and would not kiss and be friends. His aunt said, "Oh, don't you remember what papa read at family prayers this morning, that we were to forgive seventy times seven?" "Yes," replied Billy, "but I ticklerly noticed it was to your brother, not sister."

—Lady Visitor to Little Girl: "What became of the little kitten you had here once?" Little Girl: "Why, haven't you heard?" "No. Was it drowned?" "No!" "Lost?" "No!" "Poisoned?" "No!" "Then whatever became of it?" "It grew up into a cat."

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

First Quarter Lesson VI

SUNDAY, FEBRUARY 8, 1903.

ACTS 18: 1-11.

[Study verses 1-17.]

THE CHURCH AT CORINTH

I Preliminary

1. **GOLDEN TEXT:** *Other foundation can no man lay than that is laid, which is Jesus Christ.* — 1 Cor. 3: 11.

2. **DATE:** A period of eighteen months, beginning A. D. 50 or 51.

3. **PLACE:** Corinth.

5. **HOME READINGS:** Monday — Acts 18: 1-11. Tuesday — 1 Cor. 2: 1-8. Wednesday — 1 Cor. 9: 9-18. Thursday — Matt. 10: 5-15. Friday — 2 Cor. 11: 1-12. Saturday — Jer. 1: 7-19. Sunday — 1 Cor. 3: 9-15.

II Introductory

Finding no congenial soil for the Gospel in Athens, Paul left the city. He never revisited it. "There was more hope of ragging Jews, more hope of ignorant barbarians, more hope of degraded slaves," says Farrar, "than of those who had become fools because in their own conceit they were exceptionally wise." He went to Corinth, nearly fifty miles away by land, about five hours by boat. The prospect was far from hopeful. The mongrel population, the reckless, shameless sensuality of the place, which had rendered its very name a synonym for debauchery, the keen commercial activity, all foreboded indifference, if not violent hostility to the proclamation of a doctrine which had no tenderness for the prevailing iniquity. Paul fortunately found congenial companionship in meeting Aquila, a Jew from Pontus, who, with his wife Priscilla, worked at tent-making, Paul's own trade. A lifelong friendship here began. With all his toil, however, he often went hungry, as we learn from his subsequent epistles, determined rather to suffer than to accept assistance, lest his enemies should proclaim that he preached from motives of gain (2 Cor. 11: 9). His Sabbaths were spent in the synagogue, where his fervent teaching made a deep impression. The arrival of Silas and Timothy intensified his zeal. He no longer hesitated to preach the Messiahship of Jesus. His doctrine was met by the usual opposition, which became at length so violent and blasphemous that Paul shook off the dust of his garments in testimony of his abandonment of them to their unbelief, and turned to the Gentiles. Crispus, however, the chief ruler of the synagogue, had accepted the new teaching, and had been baptized with all his house. He joined Paul in establishing the church of Corinth. Their meeting-place was a room in the house of a proselyte named Justus. Here Paul preached for many months, not without "signs and wonders and powers" (2 Cor. 12: 12). His single, fundamental theme was, "Jesus Christ and Him crucified." He seems to have felt conscious of personal defects — that his bodily presence was weak and contemptible — and he admits that he was with them "in fear and trembling;" he endured also much from frequent collisions with the Jews; but there

came to him in his despondency a heavenly vision — the Lord himself speaking to him in a dream by night — "Fear not, speak, and hold not thy peace; for I have much people in this city." The assurance that God was with him, and that he should suffer no harm and should gather many converts, dispelled his discouragement, and enabled him to lay deep and firm the foundations of the growing church.

III Expository

1. **Came to Corinth** — situated on an isthmus between the Aegean and the Ionian Seas. The port of Cenchrea was about eight miles distant on the Aegean, and that of Lechæum on the Ionian was about one and a half away. The old city of Corinth, so renowned in Greek history, was utterly destroyed by the Romans, B. C. 146. It was rebuilt by Julius Caesar, about ninety years before Paul's visit, and rapidly grew to be a city of second rank in the Empire. "It soon surpassed its former opulence and splendor and became a vast commercial centre, frequented by strangers from all parts. The laxity of the morals of Corinth was proverbial; writers tell us that there was in it one temple dedicated to Venus, to which a thousand courtesans were attached" (Revision Commentary).

A population of Greek adventurers and Roman bourgeois with a tainting infusion of Phœnicians — this mass of Jews, ex-soldiers, philosophers, merchants, sailors, freedmen, slaves, tradespeople, hucksters and agents of every form of vice — a colony "without aristocracy, without tradition, without well-established citizens" (Farrar).

2. **Found a certain Jew** — but with a Roman name, Aquila, meaning "eagle." Born in Pontus (R. V., "a man of Pontus by race"). — Pontus was a province in northeastern Asia Minor, bordering on the Black Sea. With his wife Priscilla — a diminutive form of Prisca (2 Tim. 4: 19), meaning "antique." Presumably they were already Christians. "Only among Christians could the apostle feel himself at home. Their friendship appears to have been very intimate and enduring. We read of them several times in his epistles. They were with Paul during his long residence in Ephesus; and once (Rom. 16: 3, 4) he tells us they laid down their necks for his life. If Aquila and Priscilla had embraced the faith of Jesus before meeting with Paul, then they are the two most ancient known members of the primitive church in Rome" (Revision Commentary). Because Claudius — the fourth Roman emperor; reigned from A. D. 41 to 54. Commanded all the Jews to depart from Rome. — Suetonius says: "The Jews who, at the instigation of Chrestus, were continually exciting tumults, he expelled from Rome." Christus, or Christ, was not unrequently written Chrestus. There was sufficient time since Pentecost, twenty years before, for Christianity to have reached Rome. The decree of banishment did not long continue.

3. **Because he was of the same craft** (R. V., "trade") — the first mention of the handicraft by which Paul earned his bread. Every Jewish boy, rich or poor, was taught a trade. "He that teacheth not his son a trade, teacheth him to be a thief," Rabbi Judah said. Jesus was a carpenter. Wrought. — He would not burden poor churches with his own support. He acted on the principle that he sought not theirs, but *them*. Tent-makers. — "This was a common occupation in Paul's native Cilicia. These tents were made of the rough hair of the goats, which abounded in the Cilician hill country. This tent cloth was

commonly known as *cilicium*" (Revision Commentary). "Tents were in large demand for the use of ordinary travelers, soldiers, and the myriads of Arab nomads" (Whedon).

4, 5. **Reasoned . . . and persuaded.** — Evidently Paul was depressed, if not intimidated, in his first essays in Corinth. When Silas and Timotheus (R. V., "Timothy") were come. — Their presence heartened him. They brought cheering news from the churches and a contribution from Philippi. Paul was pressed in the spirit (R. V., "was constrained by the word"). — "The word is a singular one. It was used once very solemnly by the Lord himself (Luke 12: 50): 'I have a baptism to be baptized with; and how am I straitened till it be accomplished.' It indicates an intense divine impulse, urging to a work which brooks no delay or hesitation" (Revision Commentary). Testifying. — "He gave in all its fullness his solemn testimony, confirmed from Scripture and his own miraculous conversion, that this Jesus whom he had formerly persecuted was the Messiah the Jews had so long expected" (Cambridge Bible).

6. **When they opposed themselves** — marshaled themselves against him; organized an opposition. And blasphemed — "found expression in the sort of language of which the Talmud furnishes some terrible specimens" (Farrar). Shook his raiment — symbolical of his protest against their course and his departure from them. Your blood be upon your own heads. — "Not an imprecation, but a statement of facts" (Gloag). "The term 'blood' here signifies penalty for the blood shed. The reference is to Ezek. 3: 18, where Ezekiel is set as a spiritual watchman over the spiritual life of Israel. If any man were negligently left by Ezekiel unwarned, he would die, but for the 'blood' of his death Ezekiel should be answerable. As Paul had faithfully warned these Jews, their 'blood,' the responsibility and penalty for their destruction, would rest upon themselves" (Whedon). I will go unto the Gentiles — during his stay in Corinth.

7. **Certain man's house named Justus** (R. V., "Titus Justus") — possibly the "Titus" (Gal. 2: 1) who was afterwards Paul's companion. Who worshiped God — that is, he was not a born Jew, but "a Gentile who worshiped Jehovah." House joined hard to the synagogue — a fortunate circumstance, since it gave opportunity for those Jews who might change their sentiments to join him; also "it enabled the two congregations to come into com-

All Stuffed Up

That's the condition of many sufferers from catarrh, especially in the morning. Great difficulty is experienced in clearing the head and throat.

No wonder catarrh causes headache, impairs the taste, smell and hearing, pollutes the breath, deranges the stomach and affects the appetite.

To cure catarrh, treatment must be constitutional—alterative and tonic.

"I was afflicted with catarrh. I took medicines of different kinds, giving each a fair trial; but gradually grew worse until I could hardly hear, taste or smell. I then concluded to try Hood's Sarsaparilla, and after taking five bottles I was cured and have not had any return of the disease since." EUGENE FORBES, Lebanon, Kan.

Hood's Sarsaparilla

Cures catarrh—it soothes and strengthens the mucous membrane and builds up the whole system.

parison as representatives of old Judaism and new Christianity, the 'church' against the 'meeting-house' (Whedon).

8. And Crispus, the chief (R. V. omits "chief") ruler — "one of the very few whom Paul himself baptized (1 Cor. 1:14). He was one of the ruling elders who presided over the synagogue in Corinth. Paul's decided conduct made others equally decided" (Lindsay). With all his house — another instance in which a whole family became Christians. Many of the Corinthians — "of the Greeks and Romans who composed the population of the city. It is seldom that we have the names of so many converts preserved as we have of this Achaian mission. Besides Crispus and Gaius we know of Epenetus and Stephanas (Rom. 16:5; 1 Cor. 16:15), and probably Fortunatus and Achaicus (1 Cor. 16:17), with Chloe, Quartus and Erastus, the city chamberlain (Rom. 16:23). It is certain the entire number of converts was to be counted rather by scores than by hundreds; otherwise they could not have met in a single room in the small houses of the ancients, nor been all present at common meals" (Farrar).

9-11. Then spake the Lord (R. V., "And the Lord said"). — "Paul had received some small encouragement from his success. But we learn from his letters that in Corinth he was under influences of peculiar discouragement, from sickness, from danger, from poverty, from bitter opposition, and from the smallness of his success. He could ask, 'Is God with me as of old?' (Peloubet.) By a vision — similar probably to the one when he was invited to 'come over into Macedonia.' Be not afraid, but speak — a word in season, commanding, encouraging. I am with thee — as truly as though visible. No man shall . . . hurt (R. V., "harm") thee. — After what he had suffered from personal violence thus far, this assurance must have been a grateful one. I have much people in this city. — "Divine prescience foresaw who would exercise the power to accept, and styles that class, by anticipation, the Lord's people" (Whedon). He continued (R. V., "dwelt") there a year and six months. — "During this period he founded a church which, with all its defects of partisanship, impurity and heresies, was one of the most eminent monuments of the Divine blessing on his apostolic labors" (Whedon).

IV Illustrative

1. Moody and Sankey refused to take for themselves any of the proceeds of the copyright on the Gospel Hymns, amounting to more than a million dollars, which was their own property by all natural right, lest their good work be hindered by the

imputation that they were doing their revival work for personal gain (Peloubet).

2. What makes the difference between the geologist with his hammer and the man who breaks stones on the road? between the work of caring for old bones in the British Museum and that of the old bone-man in the streets? It is the mind and purpose they put in it, one working only with his hands, the other by the same work entering into the mind of the Creator and reading the history God wrote in the rocks ages ago. So the motive to do good, the desire for the glory of God, the service of Jesus Christ, transfigures and transforms daily toil, like the sun shining on the dark fogs and clouds of earth, and making them radiant as the gate of heaven. As George Herbert says:

"A servant with this clause
Makes drudgery divine;
Who sweeps a room as for Thy laws,
Makes that and the action fine.

"This is the famous stone
That turneth all to gold;
For that which God doth touch and own
Cannot for less be told,"

(Peloubet.)

3. We send a dead coin; Jesus gave Himself. Salt never speaks, but it preserves. Leaven is quiet, but it assimilates. Electricity is invisible, but it carries its message to the ends of the earth. The salt is actually there when it does its work. The little leaven plant, four thousand to the square inch, multiplies itself with wonderful rapidity. We stand with our scented robes gathered about us, shun the alleys and slums, and soothe our consciences with a poorly paid delegation. It will not do. We must seek the lost man, stick to him, and twine ourselves round him, watch for him as the angler does for the fish or the mother for the returning child (Vincent).

Deaconess Doings

— The Seattle Deaconess Hospital and Training School for Nurses graduates a class of five.

— Sister Dorothy Coy, who recently died in Leicester, England, had been for ten years in charge of the Deaconess House in that city. The Wesley Order feels deeply the loss of this beloved and efficient worker.

— The Female Seminary building at Granville, Ohio, has been secured for the present occupancy of the Ohio Methodist Home for the Aged, formerly located at Yellow Springs.

— A benefit recently held by the Methodist churches of Chicago netted \$1,360 for the free bed fund of Wesley Hospital.

— Twenty-four deaconesses of the Wesley Order are at work in London.

— Mrs. Meyer's special literature fund of \$1,000 has been raised.

— Miss Isabelle Horton, who has so materially aided deaconess work by her bright articles and stories, will rest from literary effort for a time. She is at present engaged in visitation work for Halstead Street Methodist Episcopal Church, Chicago.

— Asbury Hospital, Minneapolis, lays plans for raising a fund of \$75,000 for the interior furnishing of their new building.

— Chaddock Boys' School grows in numbers. Boys are in attendance from five States.

— Miss Nettie Prather, who for three years has held the position of teacher and field worker for the Chicago Training School, becomes field secretary for the Station Plan of the Missionary Society, and will work under direction of Dr. W. F. Oldham.

— Mrs. N. A. Mason, who died on Christmas day at Normal, Ill., was a warm friend and supporter of deaconess work. Some years ago she deeded her residence property to the Deaconess Association for a Home for Aged Women.

— Three deaconesses at Freeport, Ill., celebrated the Christmas holidays by helping provide entertainments for two mission Sunday-

HOW TO FIND OUT

Fill a bottle or common glass with your water, and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen, it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back, is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder, and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in ZION'S HERALD. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

schools, giving a tree and entertainment to the American Boys' Club, and serving a dinner to one hundred poor children.

— Mrs. Meyer received a note of Christmas greeting from every child in the Watts de Peyster Invalid Children's Home, Verbank, N. Y.

— Miss Edith Waterman, field secretary for the Chicago Training School, is remarkably successful in evangelistic work in Indiana and Illinois churches. Pastors are warm in their commendation.

— The residents of the Chicago Old People's Home recently contributed of their slender savings \$7.25 to missionary work in Africa. Bishop Hartzell was much touched to receive the humble offering.

— A deaconess spoke at a rural charge and took a collection for hospital work. It happened that after the service the congregation presented the pastor with fourteen dollars and two sacks of oats. He afterwards said: "I am going to tell the brethren when I go to Conference next fall to be sure to give the deaconess a hearing. She brings good luck."

— A unique entertainment was recently held at the Chicago Deaconess Home. It was a social given to fifty members and friends of the Deaf Mute Mission. Passing through the halls one would never have dreamed that a party was in progress, but inside the parlors a most animated spectacle was going on. The program was entertaining even to those who, having ears to hear, cannot understand the unwritten language. Miss Vina Smith, the deaf mute deaconess of the mission, was the hostess of the evening.

— A Kaiserswerth deaconess at work in a Syrian Hospital says: "It would take a century of education to make this easy-going people believe that a doctor or nurse means what is said." Rather a disquieting habit of the people when it comes to caring for a case of fever!

We must caution our subscribers against sending money in letters to us. A number of letters containing currency have been stolen. We cannot be responsible for money sent in this way. Send by bank check, postal order, express order, or registered letter.

Delicate

I have used Pearl-line for eight years. Am never without it. Use it with the most delicate fabrics and with coarse things. Find it satisfactory in all things.

Mrs. Rev. G. E. L.

Epworth League Department

Edited by REV. MATTHIAS S. KAUFMAN, D. D.

Too Busy

Apparently all our New England Leagues are too busily engaged in working their various plans, just at this season of the year, to stop long enough to send reports of their achievements. This is glorious if the inference is correct; but it is a little hard on the editor, who is expected to make this Department reflect the life of our Leagues in the First District. Making bricks without straw has never been regarded as an enviable task.

Turning Stones

In our next League issue we are promised an interesting series of paragraphs touching the great International Epworth League Convention, to be held in Detroit next July, and how to get there. Our wide-awake, stirring committee—President Hamilton, Secretary Dorr and Mr. Chas. R. Magee—will leave no stone unturned in making the excursion from these Eastern States a delightful success.

February 14

St. Valentine's Day is again almost at hand. Already store windows are decorated with valentines, displaying a great variety all the way from the silly and grotesque to elegant, artistic effects and charming sentiments. The word valentine is a corruption of galatin—a gallant. St. Valentine was chosen for the sweethearts' saint because of his name. Why may not the Mercy and Help workers utilize the day by sending messages of sympathy and love to shut-ins, bereaved ones, and others, who need special attention? There are always those in every community who hunger for just such gentle recognition.

A Washingtonian Missionary Sunday

Washington's Birthday is hailed by society people as a fitting time for brilliant social functions. This year, however, it falls upon the Lord's Day, and affords His children a splendid opportunity for emphasizing the value of good citizenship. The prayer-meeting topic for that day is "George Washington—A Christian Man in Public Life." This is ours; while the Endeavorers have for theirs the subject: "An Evening with Home Missions." They make Washington the central figure, showing how he gave stamp to a country which we are in duty bound to save with and for Christianity. There is no incongruity between these two subjects. Their aim is essentially the same. Both should promote home missions and Christian patriotism. Seizing upon special days for placing stress upon vital themes is an increasing necessity. So engrossing have worldly demands become that they impose upon Christians a strenuousness and alertness not required in former generations.

A Twentieth Century Hero

While it is inexpressibly appalling to find so much satanic treachery in the political governing of many American cities, it is, on the other hand, firmly heartening to watch men of heroic mold in successful

pursuit of high-rank criminals. St. Louis furnishes notorious examples of traitorous officials and a brilliant model of the prosecuting hero. The latter we see in the person of Mr. Joseph W. Folk, circuit attorney of the above-named city. He was born in Tennessee, and graduated from the law department of Vanderbilt University, Nashville. His achievements have been marvelous for a young man in his thirty-fourth year. The office he is filling with such distinguished ability and success was not sought, but was thrust upon him by those who were satisfied that he was the man for the place. Having been born in the South, very naturally he is a Democrat, but he is too large a man to allow politics to interfere with the performance of duty.

Eighteen aldermen, some of them with immense wealth, leaders in politics and society, highly respected, were arrested and charged with perjury in addition to bribery. Several of these powerful boodlers were convicted and sentenced to the penitentiary as the result of our hero's prosecution. It was a terrific battle. The accused were fighting for the continued possession of their ill-gotten gains, for their positions of power, and for their reputations. Unbounded wealth was at their command, and influential as well as unscrupulous allies stood ready to render every possible assistance. Threats of assassination were tried to intimidate Mr. Folk, but he paid no attention to them, moving straight forward to the goal. It was a glorious triumph.

This young lawyer inherited a robust constitution and such powers of physical endurance as enabled him to bear long-continued strains of toil and exciting responsibility. His youth was not wasted in any form of dissipation. A clean record was his tower of strength. His enemies sent detectives along his former pathway in the hope of finding some moral offences which they might use to frighten him from his rigid enforcement of law; but nothing unsavory could be discovered. He is a member of the Baptist Church. His pastor bears this testimony: "You cannot speak too highly of him. He is faithful to his church, devout in spirit, modest and unassuming in his behavior." There is an increasing demand for Christian young men in places of trust and honor.

Another Near-at-Hand Illustration

An Epworthian filling the office of Governor in the great commonwealth of Massachusetts presents the pleasing spectacle of another young Christian man in a position of great responsibility. That he will meet courageously, wisely, efficiently and successfully the high requirements of this place, so ably filled by renowned predecessors, seems to be the general expectation. Surely he will have the sympathetic and cordial support of our State's best citizens.

Fitness and Fidelity

These are the characteristics that are needed in all laudable undertakings. In

business, politics, education and religion the young people who have native abilities, properly developed and trained, and can be trusted with larger, sacred interests, will have no difficulty in finding employment. There is a growing field for such. A most favorable training-ground for them may be found in the different departments of League activity.

Increase Week

We are told that insurance companies often appoint a special month of the year known as "Increase Month," when every devisable plan is put into operation by officers and agents to bring the business above what it was at a similar date the previous year. Why would not some such scheme work well in our League chapters? In some denominations we learn that their young people's societies have appointed the last week in January for this purpose. Are there not many in every parish who might be induced to become Leaguers if only they were tactfully and perseveringly invited?

A Northern Breeze

In this month's Canadian *Epworth Era*, under "Practical Plans," Mr. Orlando Jolliffe makes valuable suggestions upon securing new members. He says: It must be done by, (1) Personal canvass; (2) personal canvass; (3) personal canvass. More wittily than wisely, we think, he

To the Roots

A School Boy Digs Down to Find Food to Build Him Right

A good, straightforward letter was recently sent by a bright, clever youth, which shows his ability to go to the bottom of a trouble and rectify it. He says:

"I attended high school for three years, but made little progress. I did not enjoy good health; my food was not properly digested; this caused headache, and hence I could not study. I tried taking exercise in the football field, but was unable to stand it as it always increased my headache.

"During the summer holidays I began eating Grape-Nuts, and the benefit was immediate; the headache stopped, my food digested properly so that I had no more stomach trouble, my general health improved, my weight increased, and my brain was clear and bright.

"The result was that this summer I procured Junior Leaving and Junior Matriculation standing. I also took my place on the football team as half-back, and played in all the games of 1901.

"This wonderful increase in mental and physical health I attribute to no other cause than the nourishment I got from Grape-Nuts. I recommend it to everybody who desires health. I am only a boy of 17 years, but my weight is 148 pounds, and this weight was procured solely by the use of Grape-Nuts." Name given by Postum Cereal Co., Battle Creek, Mich.

There is a reason why Grape-Nuts should correct a delicate physical or a sluggish mental condition. The food is highly nutritious, and is predigested so that it helps the digestive organs to assimilate other food. It is also rich in the phosphates that go directly to make up the delicate gray matter of brain and nerve centres.

suggests a committee of three, with one member sick in bed, and another off to Europe, and one to do the soliciting. This committee of one should be a veritable General Grant, who should not only never lose a battle, but win in every conflict. This may be just the best possible plan of procedure across the line, but on our side of the St. Lawrence the committee-of-one method could be greatly improved by increasing it many times and placing it under an earnest, enthusiastic leader.

Back-Seat Members

In the League, as in all church work, the chief difficulty lies in knowing how to utilize all the talent that evidently is in the members. If in the canvass for new members a large committee could be chosen from the rank and file, including those who are diffident and retiring, and these could be kindly shown how to proceed, they would be blessed in the effort and fresh inspiration would come to the chapter through the increase of enrollment. By this means, also, those who so naturally drop into the back seat at the devotional meetings might be encouraged to move forward a few seats.

An Extension Campaign

This has been inaugurated by the Christian Endeavor Society, and is designed to be world-wide in its scope. Dr. Clark makes the proposition that a united effort be made to secure a numerical increase of ten per cent. in the membership during the first six months of 1903. Here is something definite at which to aim. They hope to accomplish the desired result by two main lines of advance: First, an earnest effort will be put forth to organize many new societies wherever this is possible. Especially will this be feasible in the original organization of Junior Societies. Second, a strong endeavor will be made to enlarge the organizations already in existence. Some minor details are specified which, if acted upon, will certainly bring the hoped-for victory. Then at their convention at Denver next July banners will be given to the victors.

The Size

When boys have started a large snowball to rolling, how merry they are over it! They yell and push, push and yell. With hands, shoulders, backs, they keep it moving while muscles grow strong and the glow of health rests like roses upon their youthful cheeks. Something akin to this appears the great missionary up-

How Some of Our Readers can Make Money

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than \$9 any day for the last six months. The Mound City Dish-washer gives good satisfaction, and every family wants one. A lady can wash and dry the dishes without removing her gloves, and can do the work in two minutes. I got my sample machine from the Mound City Dish Washer Co., of St. Louis, Mo. I used it to take orders, and sold 12 Dish-washers the first day. The Mound City Dish-Washer Co. will start you. Write them for particulars. Ladies can do as well as men. JOHN F. M.

DYSPEPSIA

Completely and permanently cured, or money refunded. No STOMACH DOSING. Investigate. Send for free booklet. It is an eye opener. The Rational Remedy Co., 835 Broadway, N. Y.

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of the


Period

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Through heat and cold, or jar and jolt—

rising in our Epworth League during the last two years.

Who can speak more authoritatively upon what our young people are doing for missions than our presiding elders? Here are just a few samples from the Mississippi valley and beyond, received by the general secretary:

Rev. J. H. Doddridge, Indiana Conference: "Our young people are enthusiastic for missions. They have caught the spirit of the advance movement. Their hopeful spirit inspires confidence in the church."

Dr. Levi Master, Big Rapids (Mich.) District: "I notice that on those districts where the young people were the most active the increase in missionary offerings is greatest."

Rev. John H. Horst, Cincinnati District, Central German Conference: "I believe the young people contributed fifty per cent. toward our increase."

Dr. Robert Smylie, Algona (Ia.) District: "Our increase in the Conference was \$4,741. Very much of this was due to the missionary uprising among the young people."

Dr. J. E. Farmer, Appleton (Wis.) District: "I should think that of our increase at least one-half was due to the activity of the young people for this great cause."

Rev. W. O. Allen, Atlantic (Ia.) District: "Our increase was \$5,353. Undoubtedly very much of this gain was due to the uprising among the young people."

Dr. W. W. Van Dusen, Idaho Conference: "Probably one-half of our increase was due to the young people."

Rev. John M. Laird, South McAlester (Okla.) District: "I think the Epworth League had much to do with our fine increase."

Rev. R. A. Swan, Bristol (Tenn.) District: "Our increase was largely due to the work of the young people. But they will do better this year."

Dr. W. W. Case, San Francisco District: "It looks as though we would go above the \$1 mark. A rural charge that paid \$116 all told last year has just set a new pace for us in pledges, last Sunday, amounting to \$335, and more to follow. Our young people are the life and fire of the missionary awakening in the San Francisco District, and in the whole Conference. The League is in the forefront of every good work. If all our charges do as well as Campbell charge referred to above, we shall be above the \$6,000,000 line."

These all have a cheering ring, and indicate that our Epworthian hosts are get-

ting in touch with this greatest movement of the century, which is the commendable endeavor to give Christ's pure, sweet gospel to all the world in the present generation.

League Leadership

When we note the magnificent influence of such a man as Dr. Clark in directing the march of Christian Endeavor around the globe, we have deepened within us the conviction that our League greatly needs a general secretary such as Dr. Thirkield promised to be. Not the slightest reflection is cast upon Dr. Berry. Probably there is not a man in our great denomination who could excel him either as editor of the *Epworth Herald* or as secretary of the League. But both offices laid upon one head and heart constitute a burden too heavy for one man to bear successfully. Doubtless a competent secretary, devoting himself wholly to this one vital interest, could bring into the church treasury much more than his salary. In aiming to lessen expenses by this particular imposition of two heavy loads upon one person, we have a striking example of what Bishop McCabe calls "extravagant economy."

Flushed Enterprise

What we need are willing hands, pushing backs and shoulders, and some of the hearty cheer that roused the energies of the boys with the huge snowball. Enterprise with glow in it gives relish to all worthy work. How natural is this to the young! They have health, vigor, enthusiasm, ambition such as belong to early life; and then they are comparatively free from care, and their income, though smaller, is apt to be more fully at their command. When every chapter has an efficient and active committee on missions, and inscribes upon its banners, "The World for Christ," and keeps this banner constantly waving, the cause for which Christ died will hasten rapidly to universal conquest.

Generators

It is interesting to note how other localities have awakened a love for this supreme interest. Our missionary secretaries have urged the holding of group meetings where several chapters from neighboring churches could come together and

arouse enthusiasm by exercises especially planned to this end. This is a good scheme. Get the people together. Talk, preach, pray, sing, missions. The fire will soon begin to burn and will spread if proper fuel is laid on.

Three Monuments

Doubtless many Leaguers are seemingly indifferent to this kind of Christian work. It is difficult to enthuse them with this subject. Might they not be interested in giving the Gospel to our own new island possessions, acquired in recent years by the United States? Think of Porto Rico, Hawaii, and the rich Philippines! What marvelous stretches of opportunity they present! Not give them a knowledge of Jesus Christ? Was not this precisely God's purpose when He placed them in our care? Evidently His principal aim was not to enrich this Republic, but to afford our country new opportunities for becoming a blessing to millions who need just what we have to bestow. When these new possessions are thoroughly Christianized, they will be three splendid monuments to the missionary zeal of American Christians, just as Great Britain, Australia and America are three grand monuments to the missionary zeal of those noble souls who planted gospel seed therein. The aborigines, who inhabited these lands, were more savage and far less prepared to receive a Christian civilization than are the inhabitants of the islands to whom we are sent.

A Notable Triumph

When our honored Bishops proposed, four years ago, to lay \$20,000,000 upon God's altar as a thank-offering for His bountiful blessings bestowed upon our denomination, many questioned the outcome. But we are informed that the whole amount, with hundreds of thousands more, has been raised. Here is occasion for devout thanksgiving to God for this late victory. It is bringing to the Methodist Episcopal Church many favorable comments both from the secular and religious press.

Cause for Humiliation

At the same time the call sounded forth for two million gold eagles, there went out, also, the summons to our Methodist hosts to win two million souls to Christ. We hear so little about this part of the plan for honoring God that we conclude it has not been nearly so successful as the money part. This is not wholly creditable. Can it be that the vital truths and experiences which once made Methodism a conquering evangelistic power in the world are losing their hold upon us? If these are weakened, will any other form of aggressive and molding influence compensate for the loss? Possibly a reaction may come that will make Methodism more effective than ever before in saving the lost.

The Real Issue

"This ought ye to have done and not to have left the other undone." An all-around Christian is seldom found. The Epworthian who is efficient and zealous in every department of League work is rarely seen. Indeed, zeal often precludes the distribution of interest, shutting out some causes while it intensifies

enthusiasm for others. While it is confessedly difficult to feel an equal interest in all kinds of Christian work, let us never fail to recognize the Spiritual as supreme. The Mercy and Help, the Literary, the Social departments are all acknowledged to be agencies for leading people into the spiritual life. Never should any chapter lose its revival spirit.

Supreme Discovery

Without controversy Lord Kelvin has no living superior as a scientist. One day a pompous young aspirant in that realm of learning approached him with the inquiry as to what he considered the most valuable of all his discoveries. To this the devout discoverer replied: "I think that to me the most valuable of all the discoveries I have ever made was when I found my Saviour in Jesus Christ."

Stored Treasures

One of the simplest, happiest and most valuable schemes for personal enrichment is found in Bishop Warren's Memory Guild. It is so easy and practical. Have you noticed it? For young people especially it is capital. By joining the Guild and carrying out its purpose, at the end of 1903 you will have stored up in memory some "twenty-five hymns of rare beauty and strength, giving in its round of topics a system of theology, the plan of salvation, the expression of a perfect faith, a guide for life, and a glimpse of glory." Will you fail to gain these great treasures just through lack of a little firm and wholesome resolution? For particulars see ZION'S HERALD, Jan. 7, page 12.

Our District Secretary

He is full of push, zeal and enterprise, and is a tremendous worker. His eagerness to see the growing prosperity of our Leagues in New England has induced him to undertake the herculean task of supplying material monthly for this department in ZION'S HERALD. Of course he must depend upon reports from all parts of our field. Kindly send items of interest to him some time before the middle of the month. His address is: Mr. L. L. Dorr, Woburn, Mass.

A Word from the Secretary

WITH the assistance of the mail service we have endeavored to find representatives of the League in the different sections of New England who would be in touch with the local work and could take a few minutes each month to tell us what the Leagues are doing. Out of fifty letters sent out, only about ten replies were received. Of course we know that some one must have opened our letters, for not one was returned to us by the mail as misdirected or uncalled for. We realize that this is a busy world — one correspondent wrote us that she worked from 7 A. M. to 10 P. M.; yet she could find time to answer our appeal! The League Edition is not a private enterprise, neither does it furnish a chance for a few to exploit some pet plans. The columns of the League pages of ZION'S HERALD are opened to the Leaguers of New England to tell of plans or make suggestions on League work. Leaders in local work and district officers who have found out some special truths about the work, are thus given the opportunity to bring their thoughts before other Leaguers.

Pastors and presidents, please push the

subscription list of the League Edition, which is only 25 cents a year. Surely your society will be benefited by the twelve numbers of the League Edition of ZION'S HERALD if you instruct the League treasurer to subscribe for one copy and have it at the League meetings for the members to look over. Our list is growing, but we want 500 paid subscriptions at 25 cents each before Jan. 1, 1904. Be one of the first hundred to send in your money to the secretary, Leon L. Dorr, 401 Main St., Woburn, Mass. Do not send it to ZION'S HERALD office, because it has to be remailed to the secretary, as the subscription list of the League Edition is under the charge of the First General District Cabinet.

Detroit, 1903

We of the New England cabinet who are on the excursion committee have commenced to be enthusiastic about our plans. Never before, we believe, were so many splendid opportunities for recreation offered to our young people at a minimum cost as on this excursion. We are not quite ready to make known our plans, but when they are announced we feel sure our First District delegation will acknowledge that the committee, consisting of President Hamilton, Secretary Dorr and Mr. Chas. R. Magee, have looked very thoroughly over the field and selected the best.

Bible and Missions

Have any of our Leagues taken up the Bible or mission study work? Do you have any enrollments among your members in the Christian Stewardship or Morning Watch? Let us know through the pages of ZION'S HERALD what you are doing and what success you are having.

Dues

You will receive, or have already received, from our treasurer, Mr. E. M. Wheeler, a call for dues for the year. The money that you send us in dues we are spending for you in trying to encourage and enthuse the Leagues to take up practical League work. If you will call upon us, I feel sure I can promise you that each member of the cabinet will be pleased to assist you in every possible way.

Send all communications in relation to League Edition to the secretary,

LEON L. DORR,
401 Main St., Woburn, Mass.

COFFEE AGAIN

An Old Philadelphia Physician Tells the Truth about It

A physician of Philadelphia, of many years' practice, during which time he has carefully watched the effects of coffee drinking upon his patients, writes:

"During my practice in Philadelphia I have had many serious cases of stomach, kidney and liver disorders, which I have traced to the use of coffee.

"Last year a fellow physician called my attention to the merits of Postum in the place of coffee in many severe cases of torpid liver, various kidney diseases, etc. Since then I have forbidden the use of coffee and prescribed Postum.

"In many cases the results were almost miraculous, and in all there was marked improvement due solely to the use of Postum in the place of coffee. If you wish it, I will furnish you the names of my patients so cured.

"Owing to the feeling that exists among the medical fraternity against physicians using the columns of the papers to advertise themselves, I request that you withhold my name, but you may refer any inquiries to me." Name given by Postum Co., Battle Creek, Mich.

League Prayer Meeting Topics for February

REV. MATTHIAS S. KAUFMAN, D. D.

A Young Christian's Battle-Ground

February 1 — Self-Mastery or Slavery.

1 Cor. 9 : 24-27.

"Let star-wheels and angel wings, with their holy winnowings,
Keep beside you all your way;
Lost in passion you should dash, with a blind and heavy crash,
Up against the thick-bosomed shield of God's judgment in the field."

ESSENCE

Love of God is fundamental to virtuous and holy actions. It is the first principle in a life of radiant purity. God must be kept supreme in brain and heart, in thought and affection. A second essential is a just appreciation of personal worth because made in the Divine image. This may be called self-reverence. Here is a dignity that is born of the Divine impress upon the soul and the price paid for its redemption. This commendable reverence for one's own selfhood should first permeate the mind and then regulate the affections, and last, but not least in importance, keep the various bodily appetites under rational subjection. Not that the body, with its natural propensities and passions, is to be crushed, but trained and taught to perform its valuable functions as the soul's servant. Young people, especially young men, are often strongly tempted to abuse their physical natures, and too frequently they give free rein to passions which clamor for riotous living. Thus they undermine an entire future with unnecessary weakness, if not moral ruin.

HIDDEN PLUMBS

There is in them a charm like that which the snake is said to exert over birds. "Secret sins" are full of peril. They are mentioned, if referred to at all, in the dark, where young guilt thinks of them as something to be done on the sly, something mother must never know, something that the nobler part of one's nature must keep quiet over. There are cheap books filled with insinuations and bald statements intended to allure the unwary away from purity's path. There are advertisements that hold mysteries which will be explained "in confidence." There are pictures that stain and chain the imagination for all time. There are vices which wreck our youth and rob them of manhood's crown and manhood's high achievement and rewards. O horrible! horrible! Shudder at the thought of taking the first step in the downward path! Beware of doing thyself harm just once! It will be easier the second time, and soon habits are formed which only Divine power can break. Look upon the body as a holy house where angels might abide without staining their white raiment against any thought, word or deed of yours. Thus alone may you learn to wear the "white flower of a blameless life."

February 8. — Truth and Lies. Eph. 4 : 25 ; Prov. 12 : 19 ; Psa. 51 : 6.

GINGERBREAD GILT

What a life of anxiety must those people live who are constantly striving to pass for more than they are! Realizing how thin is their fair coating of loveliness and how dark the actual inward self, they are deprived of much liberty and many pleasures that legitimately come to the genuine in life. Some one has composed a parable concerning two balls : A little gilt ball lies in the corner of a box wrapped up in tissue paper, not daring to move lest its coating rub off and its real self be discovered. In the box with it is a gold ball rolling about with the greatest liberty. Peeping out from the tissue paper the gilded ball cried : "O please do take care of yourself!"

"Why, where's the harm?" replied the gold ball as it took a fresh lurch to the opposite corner of the box. "Oh, how can you?" squeaked the other; "you'll rub it off." "Rub what off?" asked the gold one. "Gold won't rub off; only the gingerbread gilt is in danger."

WALKING UPON EGGS

Nearly all people of fair intelligence see the value of truth, and somehow, especially in the early stages of deception, really desire to be actuated by it. Then why do they allow themselves to become gradually so false in demeanor as well as in language? May it not be traced to the unholy desire to seem rather than to be? This trimming, as we call it, indicates want of courage. Luther once said to the timorous Erasmus: "You desire to walk upon eggs without crushing them." It is a sort of compromise with wrong-doing that many people get in the way of, in order to meet the peculiar conditions of society in which they move. Had all of us the courage of Luther, we should not fear to do right and leave the consequences with God. If wholeheartedly in love with truth and dominated by it, we should not need to be picking our way among brittle goblets containing the conventionalities of so-called society.

WHITE LIES

1. They may be as false as the blackest ones.
2. One told, may seem to require several more to cover it up.
3. These undermine the soul's moral structure.
4. They blunt the moral sensibilities until it becomes difficult to discern the finer distinctions between right and wrong.
5. Although they may pass for white lies at first, they continually leave black spots on the soul.
6. Strict honesty in thought as well as word and deed is absolutely essential to Christian character and progress.

February 15 — Selfish Ambition and Christ's Service. Mark 10 : 35-45 ; Matt. 16 : 24-26.

Alexander Hamilton was of poor parentage. Early in life he was left an orphan. While yet a mere lad he said to a companion: "I would willingly risk my life, but not my character, to exalt my station. I mean to prepare the way for futurity." Here we find ambition running high in the breast of youth, kept pure by the determination not to take any chances on character. Here is displayed much native nobility, but it yet lacks the highest type, which is an ambition to make the most of self, not for self-promotion chiefly, but to serve, please and honor Christ. When inordinate-self-love, which is selfishness, has been eliminated, then ambition may be regarded as divinely noble.

1. Selfish ambition is antagonistic to the pure service of Christ.
2. Being centered in self, it aims to exalt self at the expense of every other interest.
3. It works for and upon the carnal affections.
4. In time such an ambition ferments the entire moral nature, creating feverish restlessness.
5. It comes to the surface in an excessive yearning for notoriety, greed of gain, desire to rule, to march at the head of the column and be conspicuous, thus minifying the things that make for man's eternal welfare.
6. To such a one the crown of life has already faded from view. Like Goethe's Faust, he has sold himself to Satan for "apples of Sodom."

THE TURNED PAGE

The contrast between such a career and the one portrayed in the phrase, "Christ's service," is very striking. The latter takes us into another

moral climate and surrounds us with a different atmosphere. It is like stepping from the blizzards of Dakota into the frostless and balmy air of Cuba. How much is life simplified, beautified glorified, by making Christ its centre! Let Him be the Sun of Righteousness around which we revolve; from whom we receive not only heat and light, but simple directions for all of life's duties:

1. Doing what He makes plain to us.
2. Living solely for Him, thus ever doing most for self and others.
3. Loving Him aright, we shall find it easy to love self and neighbor as He enjoins. His word being our chart, prayer our means of communion and communion with Him, an immortal crown will be our eternal reward. This crown is character, and destiny such as brings the soul at last into complete harmony with God and makes it His own congenial companion.

February 22 — George Washington — the Christian Man in Public Life. 2 Chron. 17 : 3, 4 ; 29 : 20, 27, 29 ; Rom. 13 : 3, 4.

One star of the first magnitude lends added glory to the firmament. Set in the early history of our country, George Washington has dignified and ennobled manhood throughout the land and through all the subsequent decades of our national life. How nobly unselfish, self-sacrificing and patriotic a Christian statesman may be, he demonstrated in his own career. With steady light he has shone on through peace and war, an unfailing inspiration to all American hearts.

THE PARADOX

Born to wealth, to ease, to luxury, is it not surprising that he should have left all these to undergo dreadful hardships and deadly perils? When one born to poverty and inured to privations uses his powers in a strenuous effort for some struggling cause, it seems a natural utilizing of accumulated strength. But our great Washington was not forced by circumstances into such discipline as poverty imposes. In that he could voluntarily place himself in the front rank of self-abnegation without such discipline, he shows his real strength of character.

PROOFS

1. In the winter of 1753, when returning from a conference with the French commander, St. Pierre, on Lake Erie, he passed through woods and streams with a single companion and on foot. Dressed as an Indian, gun in hand and knapsack strapped on his shoulders, guided through the day by a compass and at night by the polar star, breaking through ice, sleeping in frozen clothes on a bed of pine boughs, he made his way to the capital of Virginia amid prowling wild beasts and wilder Indians.
2. When he accepted the commission from the Continental Congress as Commander-in-Chief of the American Army, he said no pecuniary consideration could induce him to accept the arduous position. He assured them he would take no pay. He would only present an itemized account of necessary expenses. What a splendid spirit was here manifested!
3. So dear to him were the interests of his country that he suffered with his men in their hardships, and at Valley Forge he prayed, struggled, wept; and God heard him, as evinced in answers of victory.
4. Even after his wonderful victories were achieved, and he retired to his quiet home at Mt. Vernon, and unexpected perils hung over the young nation, he said: "Whenever again my country calls me, I am ready to take my musket on my shoulder." Such pure patriotism cannot be excelled.

Fall River, Mass.

Wesley Bicentennial in the Sunday-school

The Sunday School Union of the Methodist Episcopal Church kindly requests all the Sunday-schools of the denomination to celebrate, on Sunday, June 28, the 200th anniversary of the birth of Rev. John Wesley, the founder of Methodism. It is specially fitting that the Sunday-schools should avail themselves of this opportunity to commemorate the birth of John Wesley in such a way as to impress the young people with the importance of the great Methodist movements and the indebtedness of the world to this great man.

As all the Sunday-schools in the denomination are in the Sunday School Union of the Methodist Episcopal Church, and the Board of Managers of the Sunday School Union is at the head of the Sunday-school movements of the denomination, it is exceedingly proper that this call should issue from this board. It is probable that the Sunday School Union will prepare a program as a guide to the schools in preparing for this celebration.

It is to be hoped that on the 28th day of June, the bicentennial of Wesley's birth, every Methodist Episcopal Sunday-school in the United States and in the foreign mission fields will have services appropriate to the occasion.

THOMAS B. NEELY.

Children's Day for 1903

The Board of Education, as already widely announced in print and elsewhere, will base its Children's Day Program on the school days of John Wesley, and thus add a unique feature to the universal celebration of the bicentennial of Mr. Wesley's birth. The program will be called, "School Days Old and New," and will be elaborately illustrated with actual scenes from Charterhouse School and Oxford University, together with several suggestive pictures of Mr. Wesley himself. The program has been prepared by a graduate of one of our best colleges, in connection with the corresponding secretary. For the first time in the history of the Board of Education, the programs will be distributed gratuitously to all our Sunday-schools.

The Cokesbury Guild Certificate will also be a worthy memorial of the occasion, and will undoubtedly be the finest of the souvenirs of the bicentennial. They will all be ready for distribution directly after Easter.

N. E. Deaconess Aid Society

The annual meeting of the New England Deaconess Aid Society, which occurred in the Wesleyan Building, Bromfield Street, Boston, on Jan. 6, was of unusual interest. The president, Mrs. A. G. Barber, of Newton, presided, and, after the annual reports from the officers, they were re-elected with the exception of Mrs. F. A. Patterson, of Everett, who declined to serve another year. The list of officers for the ensuing year is as follows: President, Mrs. A. G. Barber, Newton; vice-president, Mrs. T. C. Watkins, Ansbundale; recording secretary, Miss S. Gertrude Mayo, Lynn; corresponding secretary, Miss Adelaide B. Slack, Malden; treasurer, Mrs. Geo. B. Law, Lynn; auditor, Miss Mary Holt, Boston. The district vice-presidents appointed are: Boston West District, Mrs. Geo. F. Washburn, Dedham; Roxbury, Mrs. R. C. Nichols, Roxbury; Brookline, Mrs. Cora Robinson, Brookline; Newton, Mrs. H. D. Degen, Newton Centre; Cambridge, Mrs. F. B. Hanley, Cambridge; Somerville, Mrs. Stentford, Somerville; Malden, Mrs. S. R. Priest,

Malden; Everett, Mrs. S. T. Emery, Everett; Melrose, Mrs. O. B. Welden, Melrose; Woburn, Mrs. E. J. C. Mann, Arlington Heights; Lynn, Mrs. A. J. Blood, Lynn; Salem, Mrs. Matthew Robson, Salem.

At the conclusion Rev. Dr. T. C. Watkins, corresponding secretary of the Deaconess Aid Association, who was present, made some remarks relative to the plans and financial condition of the Association regarding the Hospital. He stated that there was an indebtedness of \$5,300 which hampered them, and made the proposition that the ladies' society assume this debt, saying that as the society was rapidly gaining in strength and interest, he felt sure that it could work more successfully and accomplish greater results with a definite object in mind. After some discussion, mostly in favor of it, the vote was unanimously and enthusiastically carried. Dr. Watkins promised to provide for \$1,000, and also to secure for them a loan for \$4,300. The ladies of the N. E. D. A. S. will now enter heart and soul into the work of securing the latter sum.

ADELAIDE B. SLACK, Cor. Sec.

Asbury Camp-Meeting Association

The annual meeting of the Asbury Camp-Meeting Association was held in the Blue Room of Tremont Temple, Thursday, Jan. 15. This body of ministers and laymen is devoting much time and thought to safeguarding a large property interest which is being managed in behalf of the Lynn and Boston Districts Camp-meeting and the Preachers' Aid Society. It is slowly paying off a debt, and in a few years hopes to pay the last dollar. The property, including the cottages, is assessed for a little less than \$75,000. The annual reports show great prosperity at "Old Hamilton." The last camp meeting was the best for years, and the plans adopted last season will be continued for years to come. The brethren are very sanguine that Hamilton Camp-meeting is destined to eclipse its own splendid record in the near future.

W. F. M. S.

The first quarterly meeting of the New England Branch was held in St. John's Methodist Episcopal Church, South Boston, Wednesday, Jan. 14. A large number were in attendance, and the meeting was one of the best. The cordial welcome of the entertaining auxiliary made every one feel at home, and helped in no small measure to make the day a success.

After the usual meeting of the executive board, the president, Mrs. Wagner, opened the regular session of the quarterly and called on Rev. W. A. Mayo, pastor of the City Point Church, to conduct the devotional exercises. The reports of the quarter were full of interest, especially as some of them were the first presented by our new officers. While notes of hopefulness were heard in all, there was an undertone of regret that the receipts were unequal to the demand made upon our treasury. The hour set apart for luncheon was well improved in partaking of the good things provided by our hostesses, and in social fellowship.

At the afternoon session the opening exercises were conducted by Dr. George Skene, pastor of the church. After a solo by Miss Williams, of South Boston, Rev. Frank J. McConnell, pastor of Harvard St. Church, Cambridge, was introduced, and gave a most helpful address. He complimented the New England Branch on the splendid pioneer work it has done in foreign lands, and then proceeded to enumerate several objections which the ordinary working pastor meets to missionary work, and which he felt our Society so grandly answers. Following this address, Miss Louise Manning Hodgkins spoke on the subject, "In Four Branches." Her visit to the annual meetings in four of our Western Branches, and the special characteristics of each, was the basis of the address. In closing, she said she felt we must cultivate more and more the spirit of the whole sisterhood of Branches, each so different, but

all so good, and that the more we learned to love the whole, the more we should come to love our own Branch.

Miss Lillian Packard presented the plan of the thank-offering committee for the year, and appropriate resolutions for the day were read by Mrs. Charles Parkhurst.

The benediction, pronounced by Rev. C. E. Davis, of Tremont St. Church, closed the meeting, which had been so full of helpful influence and blessed inspiration.

A. W. P.

Please Stop My --- What?

"Times are hard, money is scarce, business is dull, retrenchment is a duty. Please stop my" — Whiskey? "Oh, no; times are not hard enough yet for that. But there is something else that costs me a large amount of money every year, which I wish to save. Please stop my" — Tobacco, cigars, and snuff? "No, no—not these; but I must retrench somewhere. Please stop my" — Ribbons, jewels, ornaments, and trinkets? "Not at all. Pride must be fostered, if times are ever so hard; but I believe I can see a way to effect quite a saving in another direction. Please stop my" — Tea, coffee, and needless unhealthful luxuries? "No, no, no; not these. I cannot think of such a sacrifice. I must think of something else. Ah, I have it now! My weekly religious paper costs me five cents a week. I must save that. Please stop my — paper; that will carry me through easily. I believe in retrenchment and economy." — *Armory.*

RUPTURE CURED

Our readers troubled with rupture will be glad to learn of the existence of a perfect truss. After a thorough investigation on our part we can highly recommend the F. Buchstein Co., 608A First Ave., So. Minneapolis, Minn., makers of the famous Radical Cure Truss, as a reliable firm. They are convinced of the superiority of their R. C. Truss, and offer it on FREE TRIAL to every one writing for it. We feel obliged to publish the following letter:

MY GOOD FRIENDS: I am an old preacher, a member of the Little Rock Conference, 60 years old. I have been severely ruptured on my right side 20 years. During that time I used eight different trusses, from which I received no aid — all failed. I bought your Radical Cure Truss, wore it according to your directions, and my old 20-year rupture entirely disappeared and I am sound and well. Your said truss was a great boon to me. It was a real God send. For that truss I owe you a debt of gratitude greater than I shall ever be able to pay.

Ever your true friend,
(Rev.) JAMES M. CLINE, Benton, Ark.

DEAFNESS CURED

By No Means Until "ACTINA" Was Discovered.

Ninety-five per cent of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The inner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to cure. That there is a scientific cure for deafness and catarrh is demonstrated every day by the use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly or indirectly due to catarrh. Actina is sent on trial, postpaid. Call or write us about your case. We give advice free and positive proof of cures. A valuable book—Prof. Wilson's 100-page Dictionary of Disease. Free Address New York & London Electric Association, Dept. 142 D 929 Walnut Street, Kansas City, Mo.



R.I.P.A.N.S

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THE CONFERENCES

N. E. SOUTHERN CONFERENCE

New Bedford District

Fall River, Summerfield.—A new movement has been instituted under the auspices of this church. The Men's Associates, an organization formed some time ago for the purpose of interesting men in the church and its work and for the development of their better life, has just completed, at its own expense, a spacious building attached to the main church edifice. In this building the special work of the organization, which will include physical, mental and spiritual culture, will be carried on. There is a large room for gymnasium work, a well-arranged reading room, and an administration room, the very neat and appropriate furnishings of which were given by a friend of the movement. Beside these are other small rooms for accessory uses. The gymnasium room is so arranged that it can be used for lectures, entertainments, religious meetings, and also for some of the work of the Sunday-school, Epworth League and the Boys' Brigade. The building was formally opened on the evening of Jan. 7, when, despite the unfavorable weather, a large audience was present. The choir rendered excellent music. Addresses were made by Presiding Elder Ward and the pastor of First Church, Rev. Thomas Tyrie. The new building was dedicated by the pastor, Rev. O. E. Johnson. Pastors of neighboring churches of other denominations were present and assisted. The new work starts off with enthusiasm, and will be watched with interest. The pastor has his hand firmly on this as well as upon all departments of the church.

Marion.—A year of quiet but steady prosperity is being realized. A good religious interest is manifest, and all departments of church work are evidently in a healthy condition. A successful Christmas sale was held in the home of one of the families of the church. One of the pleasant incidents of the observance of Christmas by the church and Sunday-school was the presentation to the pastor, Rev. W. G. Smith, of a gold watch and chain. The gift was a complete surprise to the recipient. The pastor's wife and little daughter were also kindly remembered.

Chilmark.—The pastor, Rev. B. F. Raynor, is giving a series of Wednesday evening talks on "Religion: Its Meaning, Essentials and Obligations."

South Carver.—A happy company surprised the inmates of the Methodist parsonage on Saturday evening, Dec. 27. N. F. Manter, in behalf of the assembled friends, presented the pastor, Rev. E. G. Babcock, with a purse containing \$30 as a Christmas present. At the same gathering J. Bradford McFarlin was remembered for his faithful services as sexton by a handsome sum of money. Watch-night services were held at the church. The Week of Prayer was observed, the pastor being assisted by Evangelist J. E. Fischer, of Wickford, R. I.

IRVING.

Brockton and Vicinity

East Weymouth.—On Sunday evening, Dec. 21, the very efficient choir of this church gave a cantata, "The Coming of the King," which was so highly appreciated that by request it was repeated on the following Sunday evening. The pastor, Rev. J. H. Allen, preached a scholarly and appropriate sermon on Jesse Lee, Dec. 23. The regular watch-night service was held, Rev. M. B. Foster, of East Braintree, preaching an interesting sermon. Jan. 4 was observed as Decision Day in the Sunday-school, and some fifty persons expressed a desire and purpose to lead a Christian life. This was followed by the

We Want to Send

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made can equal it in excellence.

When buying this sugar remember that the sealed package bears the design of a "Domino" Mask, "Domino" Blocks, and the name of "Crystal Domino." You will be pleased the minute you open the box. You will be better pleased when you have tried it in your tea, coffee, etc. It is sold by all first-class grocers, and is manufactured only by

The American Sugar Refining Company

Do not allow yourself to be persuaded that any substitute, either foreign or domestic, is as good. Insist upon having "Crystal Domino."

Week of Prayer. The pastor was assisted by Rev. I. W. Le Baron, of Rockland, and Rev. S. W. Kemmerer, of Nantasket.

North Easton.—This church also observed Jan. 4 as Decision Day in the Sunday-school, when a large number decided to accept Christ as their Saviour and Lord. In the afternoon Pastor Vinton delivered an address before the young people's meeting, which is regularly held in this church, and some thirty young people asked the prayers of God's people.

East Bridgewater.—Special revival services were held in the month of December. The pastor was assisted by Revs. J. S. Wadsworth, H. W. Brown, S. E. Ellis, N. C. Alger, F. M. Fisher, and Rev. W. A. S. Miller, of the Congregational Church, and Rev. E. H. Brewster, of the Free-will Baptist Church, Whitman. On Dec. 21, two persons, father and daughter, were received on probation. On Jan. 4, 1 was received by letter and 4 on probation. At Christmas the pastor and wife were remembered with an envelope lined with greenbacks. The family were also well remembered with presents from the Christmas tree.

Brockton, Campello.—The pastor, Rev. S. E. Ellis, is looking after all the interests of the church. At the Leyden Park Chapel repairs have been made on the edifice amounting to \$70, and all was paid on Jan. 5. One has been recently received on probation and 4 by letter, and one commenced the Christian life. The Week of Prayer was observed, union services being held with the Baptist Church.

Brockton, Pearl St.—Rev. F. M. McCoy has a noble band of workers in this church, and success is attending the labors of pastor and people. Three young men have recently found Christ. The pastor has formed a probationers' class that meets regularly at the parsonage.

Brockton, Central Church.—On Sunday, Jan. 4, the pastor, Rev. J. S. Wadsworth, baptized 14, received 4 on probation, 2 by letter, and 1 from probation. At almost every meeting some person expresses a desire to live a Christian life.

Holbrook.—The pastor, Rev. J. S. Thomas, was confined to the house by sickness for several days, but has so far recovered as to be able to attend to his pastoral duties.

Whitman.—The efficient choir, under the leadership of Mr. Cook, gave a very fine cantata Christmas week, which afforded such excellent

satisfaction that it was repeated Sunday evening Jan. 4. At the morning service on the same date Pastor Brown baptized 4, received 1 by letter, and 1 on probation. Cottage meetings are being held instead of the regular week-night services in the church. Ten meetings are held every week by different leaders. The result is good. On the church debt \$1,000 has been paid.

Brockton Preachers' Meeting.—On Jan. 5, resolutions of profound sympathy with the family of the late honored Rev. Elias S. Cummings were passed. "He was a just man and a holy," and was widely known for his sweetness of disposition and for the success of his ministry. P.

Providence District

Newport, First Church.—By special request, Rev. T. E. Chandler, pastor, delivered the memorial address before the Newport Lodge of Elks recently in the Opera House, which was tested to its full capacity. The exercises and decorations were appropriate and impressive. The address is given in the local papers, and was strong and eloquent.

Providence Ministers' Meeting.—The sermon by Rev. F. W. Coleman on Monday, Jan. 5, was a remarkably able discussion of the eternal conflict between good and evil. His subject as stated was, "A Study in the Problem of Evil," (1 John 3: 12). On Dec. 29, Rev. B. F. Simon, Ph.D., gave a valuable paper on "Sex as a Factor in Religious Appeal." There was a demand for its publication in the *Methodist Review*, but Dr. Simon is too busy to follow that forlorn hope. It was a very bright paper and stirred "the brethren."

Pawtucket, Thomson Church.—The First Church and this church united in a series of services for two weeks beginning with the Week of Prayer. In spite of bad weather the attendance was excellent and the spirit enthusiastic. Rev. William Kirby has preached several able and very acceptable sermons—searching and helpful expositions of the Word. Other brethren assisted.

Newport, Middletown Church.—The exercises recently held in observance of the twenty-five years' service of Miss Ellen E. Smith as teacher and superintendent of the infant department of this Sunday-school were varied and interesting. Mrs. C. H. Congdon presented a Bible in behalf of the school. Mrs. Isaac Peabody was installed as Miss Smith's successor in the infant depart

ment and was presented with a Bible, etc. Rev. A. W. Kingsley, the pastor, has arranged some fine monthly entertainments. The programs are much praised. The proceeds will be used in painting the edifice.

Newport.—The Christmas exercises were very attractive in all the Methodist churches.

Providence, Hope St.—At the December communion service the pastor, Rev. R. C. Miller, received 5 on probation and 2 by letter. No special meetings were held, but personal work was done. A rummage sale netted the church about \$80. "Church Hymns and Gospel Songs" have been put into the Sunday-school and social meetings.

Providence, Mathewson St.—Rev. Dr. Dick, the pastor, on Decision Day, recently held, received 18 on probation, 1 from probation, and 5 by letter. Many others were interested and more will be received.

Central Falls, Embury Church.—Dec. 3 the Ladies' Society held a Christmas sale and supper at the parsonage. The weather was unfavorable, but the attendance was good, and the enterprise was very successful socially and financially. The funds of the society were increased by \$57. This excellent society has just made a much-needed and greatly appreciated improvement by putting in an outside cellar-way at a cost of \$50, all of which is paid. Dec. 6 the Epworth League had a rummage sale afternoon and evening and realized over \$40. Christmas was appropriately observed by the Sunday-school. The entertainment was in perfect keeping with the season, and also the place where it was held. The school provided a present for each member of the primary department. The Thomson and First Churches of Pawtucket joined with this church in a watch-night service that proved to be both pleasant and profitable. Rev. William Kirkby preached a practical and forceful sermon on the "Barren Fig Tree." It carried conviction to the undecided and aroused all to a larger determination in Christ's service. The ladies of the Epworth League served light refreshments during an intermission. The services were varied, and under the leadership of Rev. J. H. Buckley lost no interest.

Pawtucket, First Church.—The Christmas entertainment was in charge of Mrs. J. W. Kirk and was very successful. The Ladies' Aid Society held a meeting with Mrs. O. F. Currier, Jan. 14, with an attendance of 50. The W. F. M. S. held their quarterly meeting with Mrs. Richard Roscow, Jan. 7, with a large attendance. Supper was served in both above instances.

Portsmouth.—A pretty Christmas tree as well as an interesting entertainment was given in this church Christmas Eve under the supervision of a large and able committee. After the pleasing entertainment came the distribution of a large number of presents, and then cake and lemonade were served to all the company. The adults as well as the boys and girls took part in the long and varied program.

Providence, Asbury Memorial Church.—The good work in this church is going on. The Junior League is in a flourishing condition. A large class-meeting has been formed, which, every other Sunday, is conducted by the pastor. The testimonies given by the children to the saving grace of God are inspiring. Decision Day was observed in the school, with gratifying success. Mr. W. D. Fellows, general secretary of the Y. M. C. A. of Fall River, was present at the forenoon service and spoke to a large congregation, on "The Importance of Saving Young Men." At the Sunday-school hour he conducted the consecration service. Twelve signified their desire to become Christians "today." Christmas, though very stormy, was a joyful time for all. A tree was put into the vestry and neatly trimmed, but without a present on it. On the platform a large, old-fashioned fire-place and a chimney, in imitation of brick, was built, and after a brief concert by the school the tramping of feet and jingle of sleigh-bells was heard, and suddenly down the chimney came Santa Claus, to the delight of the children. After addressing the school, he turned to the fire-place and called to his assistants, and presents came thick and fast, and were soon distributed by the committee. Mr. Geo. E. Baker is deserving of credit for the success of this pleasing surprise.

The watch-night service was largely attended. A good program had been arranged. Rev. Floyd Carr, a student in Brown University, preached with marked effect at 8 o'clock on

"God's Plan for Our Life." At 10 o'clock the ladies surprised the people with light refreshments and hot coffee. After this intermission Mr. W. D. Fellows, of Fall River, spoke on "The Baptism of Power." A good old-fashioned love-feast followed, in which backsliders were reclaimed and the church wonderfully quickened. An altar service followed this, the entire congregation watching the old year out and the new year in, on bended knees. A circle was then formed around the vestry, all joining hands and singing the doxology, and repeating the Lord's Prayer.

The Sunday-school board held its annual meeting the last week in December. Mr. Geo. E. Baker, who has been superintendent for many years, declined to serve, and Mr. Everett Horton was elected superintendent, Mr. Robert McDuff assistant, and Mr. David Purdie treasurer. With these exceptions, all the old officers were re-elected. The session of the school on the first Sunday in the new year was given up to farewell and welcome greetings to outgoing and incoming officers. Former superintendents Hunt, Cady, and Johnson spoke words of cheer and encouragement. Mr. G. W. Waite, superintendent of Pearl St. Baptist Sunday-school, made the principal address. Mr. N. G. Kingsley came to the front and in a very neat brief speech made the outgoing superintendent a present of a self-pronouncing Bible of the Bagster type—a gift of the school. The assistants, Mr. J. S. Horton and Mr. F. A. Horton, were presented with a copy of Peloubet's Notes on the Sunday-school lessons. A large crowd was in attendance.

KARL.

Norwich District

East Glastonbury.—An unusual interest was given to the Sunday-school Christmas exercises when the happy pastor, Rev. F. H. Spear, read the deeds of two pieces of land, adjacent to the church property, 18,000 feet in all, which had just been handed to him as a surprise gift to the church. The donors were ex-Senator A. O. Crosby, representing the Crosby Manufacturing Co., and Messrs. J. E. and L. A. Weil, well-known grocery merchants of the place. All the parties are strong friends and substantial supporters of the local church. This generous gift gave great joy and satisfaction to all, and makes the church property, now happily consolidated in one spot, amply sufficient for all possible requirements. Mr. Henry R. Brooks, after five years of faithful and efficient service as superintendent of the Sunday-school, has retired from the office, and is succeeded by Mr. E. H. Crosby, a young man with the qualifications and consecration which give every promise of continued success to this important part of the work. At the last communion 2 persons were received by letter and 1 on probation. The pastor and family were generously remembered at Christmas. Mr. Spear is closing the sixth year of a remarkably successful pastorate in which the church has been blessed with material and spiritual prosperity to an unusual degree.

Hockanum.—The report rendered by the pastor, Rev. W. F. Taylor, to the fourth quarterly conference was very encouraging. During the year the vestry roof has been shingled and the inside of the vestry renovated and beautified. The Sunday-school library has been replenished with \$50 worth of new books. Watch-night was observed with interesting services, and special meetings continued for two weeks following. At the January communion 3 were received by letter and 6 from probation. The

pastor's return for another year was urgently requested.

East Hartford.—This new field has also enjoyed a good degree of prosperity during the year. The pastor reports 12 received by letter, 4 on probation, and 4 from probation to full membership. There has also been a rapid growth in the Sunday-school. The Epworth League has put fifty hymnals into the church. On last year's indebtedness \$100 has been paid. A dining-room and kitchen, in the basement, have been finished and paid for. The pastor, Rev. W. F. Taylor, was unanimously invited to return.

East Hampton.—Jan. 18, the pastor, Rev. R. E. Schub, presented the cause of the superannuated preachers to his people, and they responded nobly, doubling their apportionment, and trebling the amount given last year. The other benevolences have also had generous attention—up to, or above, the full apportionments. This is a good record, which we wish others might emulate.

New London.—The pastor, Rev. W. S. McIntire, is still at it, pushing the work on all lines. They are in the third week of union revival effort, and souls are being happily converted. There is also a determined effort being made to close brotherhoods, with some prospect of success.

SCRIPTUM.

VERMONT CONFERENCE

Montpelier District

Putney.—Jan. 4, 4 were baptized, 1 received on probation, 1 from probation to full membership, and 1 by letter.

Springfield.—Our church plans to hold union evangelistic services with the Congregationalists the second and third weeks in February. Dr. Beardsley, of Burlington, and Rev. L. K. Willman, of Montpelier, are to assist.

South Royalton.—Rev. W. H. White observed the closing days of the old year with services, as our chief pastors recommended. The watch-night service was reported as being very helpful. At this service two were baptized. The first week of the new year was spent in union services. During this time a special service was designated "Laymen's Service." One layman from each church was charged with responsibility for the service. The theme treated from the standpoint of the layman was: "How can we Make the Church a Greater Power for God?" A big subject! Now if the suggestions which were made are acted upon—but then we will wait and see if the preaching of laymen is more effective than the preaching of preachers. Would to God it might be! Three have recently united with this church in full connection.

Randolph.—The Week of Prayer was observed, and at this writing a two weeks' series of union services is in progress under the leadership of Rev. Mr. Dockrill.

Perkinsville.—One young lady was recently baptized and two have been received by letter. Methodist preachers are called upon for all sorts of services. It is not unusual for our preachers to serve as town superintendents of schools, but Rev. F. M. Miller has received his commission as health officer for the town.

Randolph Centre.—A note from Rev. L. N. Moody announces the arrival of a ten-pound boy, Jan. 13, in the parsonage at Randolph Centre, and says "he is well and good looking—looks like his father." Well, here's to the baby!



SUN PASTE

STOVE POLISH

Polishes quickest, with most brilliant black lustre. Makes old stoves look like new. Nothing so easy. Large package.

MADE BY PROPRIETORS OF RISING SUN STOVE POLISH.

May he continue to be well and grow better looking. But you who know the father know that it will be no easy task to live up to that standard. The whole district joins in congratulations. One person was received in full membership from probation, Jan. 11. The pastor and family were well remembered at Christmas by this appreciative people.

Union Village.—Rev. J. D. Beeman reports receiving 2 persons from probation to full membership and 1 by letter. A Home Department with 40 members has recently been organized here in connection with our Sunday-school. At Christmas the pastor was presented with a purse of \$20 by his people. The pastor reports good congregations.

Ludlow.—The last Sunday of the old year was observed in our church here as Decision Day. Seven persons expressed a desire to follow Christ. One person was received from probation to full membership and an infant was baptized. The Week of Prayer was observed with union services. W. M. N.

St. Albans District

Cambridge.—A spirit of hopefulness pervades this church. The spiritual tide seems to be rising. A watch-night service was held at North Cambridge with blessed results, four young people deciding to begin the Christian life. Another took the same stand on the following night at Cambridge. Pastor Barnes may well rejoice. It is a good time to begin to serve God.

Fairfax.—The Y. L. B. Home Missionary Society connected with this church sent \$5 as a Christmas gift to the Deaconess Home, Boston. The Junior League dressed and sent a collection of dolls to the Deaconess Hospital to make the little sick people happy. This is certainly a good work.

Georgia.—Several persons have recently been received into church membership on this charge. Pastor Shaw is taking up "Studies in the Life of Christ" with his young people and others on Sunday evenings. This has largely increased the attendance, much interest having been aroused. One young man has been converted in connection with these studies.

Richford.—The annual report of the Junior League on this charge is worthy of note. The League was organized ten years ago with F. W. Wheeler as superintendent, and with a membership of eight, which has steadily increased until at the present time it is 150. This attests Mr. Wheeler's growing popularity with the children. We understand that the children come from the several churches in the village. Miss Addie Reed, daughter of the editor of the *Richford Gazette*, is organist and assistant. On the last Sunday of the year 1902, 96 persons were present, 86 of whom were children. Before the meeting closed the superintendent gave to each member present a piece of stone, an olive leaf, a piece of olive wood from the Mount of Olives, and an orange. The stone, olive wood and leaf were obtained of Rev. Miles Fisk, once a missionary in Jerusalem, now a resident of Burlington, Vt. Mr. Fisk preached in Richford before there was a church edifice in town. What other League in Vermont can show a record equal to this under like conditions?

St. Albans Bay.—An oyster supper and donation party was held, Jan. 14, for the benefit of the popular pastor, Rev. A. C. Dennett, and was largely attended. The net proceeds were \$65.

Temperance.—A strong delegation of the representative men of Franklin County met in the Methodist Episcopal Church, St. Albans, Jan. 15, and organized the Franklin County Council of Safety. The object of this Council is to promote sentiment against the pending license law, and to bring out the largest possible "no" vote, Feb. 3. Mrs. Clara Hoffman, of Kansas City, Mo., and Rev. O. R. Miller, of Holyoke, Mass., are giving valuable temperance addresses in the State. The *St. Albans Daily Messenger*

is publishing several articles written by Prof. W. O. Atwater, of Wesleyan University, as campaign matter, in the interests of the license vote. These articles, as many well know, are full of fallacies, yet they say just what the liquor men want said, and by the very person they are glad to have say it. He may be a man of fine personal character, but if so it only makes him the more dangerous. The only arguments the liquor men have, come from such articles by Prof. Atwater and men of his stamp; and it matters not how completely untenable his position may be shown by men of the highest scientific rank, nor how thoroughly the facts of experience may controvert his arguments, his words will be caught up and used to their utmost by every friend of the rum traffic, while the truer words which expose his fallacies will be utterly ignored by a large part of the press because they want it so. RUBLIW.

EAST MAINE CONFERENCE

Bangor District

Lincoln.—The third quarterly visit fell on Sunday, Dec. 28—a full, busy day. Pastor Kearney is holding on in the face of many discouraging circumstances. What would not an old-time revival do for this prosperous town to turn the tide from worldliness to God! What grace and gifts and consecration are needed by every Christian worker! Recently, 4 have been received into membership.

An Innovation.—Wonder where "Frank Leslie" got his new idea of reporting church news! Wonder if there is a patent on it! Must have joined the editor when the news-cart went out of the old rut!

Vanceboro.—Fine weather, good company, excellent listeners, made a satisfactory visit to this appointment. Pastor Rogers still works his great charge with vigor. At *Lambert* a faithful few are holding on against a waning population. How much faithful, sincere work is done, with little to show in the statistics. But the Lord knoweth them that are His, and watches both seed and sower.

Danforth.—A three days' campaign at the outposts of Danforth were days of pleasure and profit. A day of visiting at each place—Weston, Bancroft, and Butterfield's—brought us in touch with the hospitable, well-to-do country people. A good degree of interest prevails on all parts of the charge.

Mattawamkeag.—A Sunday spent here was filled with delightful service. Two have been baptized. Pastor Barker is held in the same high esteem as ever.

Patten.—Special services have been held here, with good results, the pastor being assisted by Rev. F. H. Osgood, of Fort Fairfield. A good number of backsliders have been reclaimed, and some have sought the Saviour for the first time. Oh, that revival fires might be kindled everywhere! Mr. Calvin Bradford was very low, at our visit, with a hemorrhage of the lungs.

Ripley.—This little society is bravely and happily carrying on the work. Finances are ahead of date, and a hopeful spirit prevails.

Newport.—Pastor Ross, always busy, is already getting matters in hand preparatory to the coming session of Conference to be held here. In this beautiful town, full of hospitable homes, the coming session of the Conference ought to be one of the most delightful and helpful. Several new subscriptions have been secured for *ZION'S HERALD* and the *Epworth Herald*, and over fifty volumes have been added to the Sunday-school library.

Carmel and Levant.—Pastor Price is patiently striving to solve the problem of serving a scattered country charge composed of persons holding nearly every shade of religious belief. He at least is faithfully holding up the standard of the Cross, and has the respect of the entire

The Right Thing

A New Catarrh Cure which is Rapidly Coming to the Front

For several years Eucalyptol Guaiacol and Hydrastin have been recognized as standard remedies for catarrhal troubles, but they have always been given separately, and only very recently an ingenious chemist succeeded in



combining them, together with other antiseptics, into a pleasant, effective tablet.

Druggists sell the remedy under the name of Stuart's Catarrh Tablets, and it has met with remarkable success in the cure of nasal catarrh, bronchial and throat catarrh, and in catarrh of the stomach.

Mr. F. N. Benton, whose address is care of Clark House, Troy, N. Y., says: "When I run up against anything that is good, I like to tell people of it. I have been troubled with catarrh more or less for some time. Last winter more than ever. Tried several so-called cures, but did not get any benefit from them. About six weeks ago I bought a 50-cent box of Stuart's Catarrh Tablets, and am glad to say that they have done wonders for me, and I do not hesitate to let all my friends know that Stuart's Catarrh Tablets are the right thing."

Mr. Geo. J. Casanova, of Hotel Griffon, West 9th St., New York city, writes: "I have commenced using Stuart's Catarrh Tablets, and already they have given me better results than any catarrh cure I have ever tried."

A leading physician of Pittsburg advises the use of Stuart's Catarrh Tablets in preference to any other treatment for catarrh of the head, throat or stomach.

He claims they are far superior to inhalers, salves, lotions, or powders, and are much more convenient and pleasant to take, and are so harmless that little children take them with benefit, as they contain no opiate, cocaine, or any poisonous drugs.

All druggists sell Stuart's Catarrh Tablets at 50 cents for full-sized package, and they are probably the safest and most reliable cure for any form of catarrh.

communities which he serves. The elder gave his missionary address at Levant, South Levant, and Carmel, on Sunday. The church has this for comfort, at least: In fields of this kind, if her labor does not bring increase in numbers from year to year, she sends her young people away with well-established characters to be a help and blessing to other communities. BRIGGS.

Rockland District

Personal.—Through the irregularities of an irregular boat the elder finds himself endeavoring to quiet his nerves at the hospitable home of Rev. R. A. Colpitts, Vinalhaven. The hospitality is delightful, the home is all heart could wish. Vinalhaven is superior to many an island in the winter, for genial people and cordial hearts abound; but there is sickness in the elder's home, and though the conditions are improving, the presence of the elder is desperately needed there for this particular day. But here he is, fifteen miles from the mainland, with no boat for twenty-four hours, and the telephone (submarine) is broken on the Rockland end. All we can do is to hold our soul in patience, to let patience have her perfect work,

Talk this over with your doctor. If he says Ayer's Cherry Pectoral is all right for your hard cough, then take it.

J. C. Ayer Co., Lowell, Mass.

and — to grow in grace. That boat's irregularity took a start the other way, and she arrived and left before time instead of after time. We got to the dock on time — 9 o'clock.

By the serious illness of Mrs. Jones we have been obliged to cancel much district work that had been planned, and for three weeks stand by the home. We are glad to say that the sick one is gaining, and we hope to take up the work again immediately, and, by expedition and good weather, to "catch up."

Vinalhaven. — All churchly interests are moving forward and upward with cheering harmony and enthusiasm. The reports at the third quarterly conference were excellent. We would call the attention of all our churches to the valuable possibilities of a "sick" committee and a "needy" committee by a reference to what is accomplished by these committees in this church. More than \$100 has been bestowed in comforting the sick and aiding the needy. Twenty-five dollars in cash has been laid out for this work during the quarter. This kind of work tells in church growth. The "social" committee, too, has for its object "to make calls and to meet all strangers" that come to the church or to the community. A new piano has been purchased for the vestry. Finances are in good condition. A Boys' Society has been formed, which is entertained and instructed by military drill, readings from best literature, and lessons in studies of nature. A home department of the Sunday-school has recently been organized and a fine enthusiasm is manifested among its more than sixty members. Four persons have recently expressed a purpose to "lead a new life." Sev-

Ask and Receive

The readers of ZION'S HERALD are entitled to a free sample bottle of Liquid Veneer, which they can secure promptly by sending their names to the manufacturers and mentioning this paper.

Liquid Veneer is a recent discovery that makes old things new, such as furniture, pianos, and all kinds of woodwork. It will renovate the house from top to bottom, making everything glisten with a brilliant appearance of newness that is wonderful. It is easily applied with a soft cloth, producing instant results that are lasting. The manufacturers desire to introduce it in every good home and adopt this method of doing so. They accept no money or stamps, but send the sample absolutely free and postpaid. Address, Buffalo Specialty Mfg. Co., Buffalo, N. Y.

eral have been added to the church. A request for the pastor's return for the third year, signed by all the officials and unanimously endorsed by the people, was placed in the presiding elder's hands.

Unity and Troy. — Owing to inclement weather and sickness, the attendance at quarterly conference was very small. But we held the conference. The reports were encouraging. A large territory demands much labor, but Pastor Luce is faithful in its bestowment. Thorndike is full of promise. A good interest prevailed. Some are expressing a desire to know God. Finances are in a very good condition. Conference benevolences are started. The pastor purposes faithful endeavor on all lines.

China and North Palermo. — Very good reports were rendered at the third quarterly. Finances are in fairly good condition. The Sunday-school at China is progressing; that at North Palermo has gone into necessary winter quarters. Rev. Elias Wixon, our veteran class-leader, continues to hold his own — and his class. He is a faithful servant of God, always ready to do his part, though more than eighty years of age. His delight is to sound the battle-cry of the cross, and to lead or to follow in the conflict. The church at North Palermo has been placed upon new foundations. The pastor, Rev. N. C. Maynard, was warmly remembered by his kind people, at Christmas time, with a fine fur coat.

Benevolences, "Jesse Lee Chair," Etc. — A few of the brethren are reporting good work on these lines. It is time now to advance all these causes. Let no pastor nor people say, "We have enough to do to look after our own." Let, "It is more blessed to give than to receive," be the motto; for the motto is true, and truest relative to results in character-building, in uplifting, and enlarging, and refining the giver. Do not be afraid of the *specials*; they will help in obtaining the *regulars*. Take hold of that "Chair." Hold it up before the people, explain it, tell of its use, show its splendid possibilities, get interested in it, get your people interested in it, and they will desire to have a share in it. T. F. J.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting. — The devotional exercises were conducted by Rev. C. E. Spaulding, of Grace Church, Springfield. The order of the day was an able and interesting paper on "Robert Burns — Man and Poet," by Rev. W. J. Heath. Next Monday Rev. J. O. Knowles, D. D., will read a paper on, "Early Oriental Civilizations, Dead yet Speaking."

Boston District

Roslindale, Bethany. — Last Sunday Rev. John Peterson, of East Dedham, occupied the

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pulpit of Bethany Church, the pastor, Rev. Geo. F. Durgin, being housebound by a bad cold. The superintendent of the Sunday-school, Mr. Henry W. Bowen, was most agreeably surprised, on his 79th birthday, by thirty or forty of his teachers and officers, who visited his home and presented him with a beautiful table. The day previous, Mrs. Bowen had been presented, on the occasion of her birthday, by the ladies of the society, with Edward Everett Hale's handsome two-volume edition of "Reminiscences of a Hundred Years." On Monday evening of this week Capt. Daniel Eldredge delivered an instructive lecture on the Civil War, illustrated by the stereopticon, under the auspices of the Epworth League.

Cambridge District

Sazonville. — Rev. B. J. Johnston, the pastor, will feel compelled to ask for a year's rest at the next Conference session. This church has suffered from removals, but all expenses will be met, and the people have faith and courage in their work. Mr. Johnston has done good work in the three years of his pastorate.

Trinity, Charlestown. — The pastor, Rev. R. F. Holway, has been holding a series of special meetings, for the most part in the homes of the people. A very considerable interest has been manifested. Twenty-five persons have begun the Christian life in these meetings. Decision Day in the Sunday-school was observed Dec. 28. About fifty members of the school expressed a desire to be Christians. At the third-and-fourth quarterly conference the pastor was invited by a hearty and unanimous vote to return for the sixth year.

Weston. — This church is 100 years old, and has done good work in the past. This year has been marked by unusual prosperity. The floating debt of \$375 on the new church building has been paid. Improvements amounting to \$250 have been made. The salary has been increased \$50, and the pastor, Rev. J. A. Day, has been unanimously invited to return for another year.

Lunenburg. — The church is small, but is growing. Over 25 persons have sought the Lord since Dec. 15. The work still goes on. For the parent Missionary Society \$50 will probably be reported, which will bring the church to the \$1,500,000 line, the full amount asked by the church authorities, for 1902-'03. The parsonage has been thoroughly renovated, inside and out, at a cost of \$140, all paid. The Epworth League

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is active in all departments. There was a splendid Christmas anniversary. The one hundredth anniversary of the church organization will be observed in 1904. Rev. O. W. Scott is the pastor.

Worthing St. Lowell.—The pastor, Rev. J. F. Allen, is about his work after his severe illness of a few weeks ago. The quarterly conference has given him a unanimous rising vote to return. This church is united and hopeful. Repairs have been made on the roof of the church costing \$880. It is expected that the benevolences will equal, and in some cases exceed, last year.

Watertown.—The pastor, Rev. I. H. Packard, receives a unanimous vote to return for the fifth year. The reports at the fourth quarterly conference show a good year's work and growth. The church has shown thoughtfulness and sympathy for the pastor in the sickness of his wife.

Lynn District

Revere.—Rev. E. L. Smiley received 9 into full membership, Jan. 18. At the fourth quarterly conference his return for another year was unanimously requested. He is very highly esteemed by church and people.

Swampscott.—Rev. C. H. Davis has done good work here. A floating debt has been removed and all bills for the current year paid. Mr. Davis has been unanimously requested to continue another year.

Catarrah, an excessive secretion from an inflamed mucous membrane, is radically and permanently cured by Hood's Sarsaparilla.

CHURCH REGISTER

HERALD CALENDAR

Manchester Dist. Pr. Mtg. at Trinity Church, Manchester,	Feb. 4-5
New Bedford Dist. Min. Asso. at Taunton, Central Church,	Feb. 16-17
Augusta Dist. Conference, Monmouth,	Feb. 23-24
Rockland Dist. Asso. at Rockport, Me.,	Feb. 24-25

CONFERENCE	PLACE	TIME	BISHOP
New England,	Brookline,	April 1	Andrews
N. E. Southern,	Brockton,	" 1	Fowler
New York East,	S. Norwalk, Conn.,	" 1	Goodsell
New York,	" 1	" 1	McCabe
Vermont,	Northfield,	" 9	Warren
Maine,	Bridgton,	" 15	Andrews
New Hampshire,	Woodsville,	" 15	Warren
Troy,	Saratoga,	" 15	McCabe
East Maine,	Newport,	" 22	Andrews
Eastern Swedish,	Providence,	" 23	FitzGerald

BOSTON DISTRICT EPWORTH LEAGUE.

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Church, South Boston, Feb. 23, afternoon and evening. An unusually attractive and helpful program is promised.

W. H. M. S.—Mrs. F. B. Clark, of Portland, Maine, a national organizer of the Woman's Home Missionary Society, will work in the vicinity of Springfield, Worcester and Fitchburg during the month of February. Auxiliaries desiring her services will please communicate with their district secretaries.

SARAH WYMAN FLOYD,
Conf. Cor. Sec.

N. E. D. A. S.—An important meeting of the New England Deaconess Aid Society will be held, Tuesday, Feb. 3, at 2:30 p. m., in the Committee Room, Wesleyan Building, 36 Bromfield Street, Boston. Every one interested in the Deaconesses and the Hospital is invited to be present, and the district vice-presidents and delegates are earnestly requested to attend this interesting meeting.

ADELAIDE SLACK, Cor. Sec.

W. H. M. S.—The regular monthly meeting of the executive board of the New England Conference Woman's Home Missionary Society will be held in the chapel of People's Temple, Monday, Feb. 2, at 2 o'clock.

W. F. M. S.—We have received at Branch Headquarters, 36 Bromfield St., Room 16, a leaflet by Mrs. Caroline Atwater Mason, entitled, "How to Study Lux Christi;" also the leaflet program—both most helpful in this general study of India.

JULIA F. SMALL.

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The Dr. D. M. Bye Co., of Indianapolis, Ind., report the discovery of a combination of soothing and balmic oils which readily cure all forms of cancer and tumor. They have cured many very bad cases without pain or disfigurement. Their new books with full report sent free to the afflicted.

Biblical Literature and History

A short course of lectures, class lessons, and readings, presenting the Bible in the light of modern research and in accordance with progressive educational methods, is offered to the public in order to test the demand for work of this character. The course is heartily endorsed by the council of the Twentieth Century Club, and, although not arranged by the Club, will be given at the Club rooms, 14 Somerset St., Boston, on Saturday afternoons, at 4 o'clock. The program will be as follows:

Feb. 7, Introductory lecture, "The History and Present State of the Old Testament Problems," by Prof. George F. Moore, of Harvard Divinity School.

Feb. 14, "Amos and Hosea," a lecture by Prof. Hinckley G. Mitchell, of Boston University School of Theology.

Feb. 21, "Amos and Hosea," a class lesson by Dr. Irving F. Wood, Professor of Biblical Literature at Smith College.

Feb. 28, "The Two Types of Gospel," a lecture and

class lesson by Prof. Henry S. Nash, of the Episcopal Theological School, Cambridge.

March 7, "Paul and the First Epistle to the Corinthians," a lecture and class lesson by Prof. Henry S. Nash.

Readings from the books studied, supplementing each lecture and lesson, will be given by Miss Helen M. Cole.

The work will be absolutely non-sectarian in character, the idea being to give an intelligent understanding of the Bible which will be so fundamental as to lie below theology and throw light on any existing method of Bible study.

No admission fee to the course will be charged, the lecturers giving their services.

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OBITUARIES

In life our absent friend is far away,
But death may bring our friend exceeding near,
Show him familiar faces long so dear,
And lead him back in reach of words we say.
He only cannot utter yea or nay
In any voice accustomed to our ear;
He only cannot make his face appear,
And turn the sun back on our shadowed day.
The dead may be around us—dear and dead,
The unforgotten dearest dead may be
Watching us with unslumbering eyes and
heart,
Brimful of words which cannot yet be said,
Brimful of knowledge they may not impart,
Brimful of love for you and love for me.

—Christina Rossetti.

Bird.—In the early dawn of Dec. 16, 1902, the gentle spirit of Eliza Jennie Bird took its flight to the land immortal. For some moments previous, her lips seemed to move in prayer as she talked with her Heavenly Father. The names of dear ones were heard, and finally the whispered word "Amen" closed a life which had been a continuous prayer to her God.

This daughter of Lemuel G. and Sylvia G. Bird began her life, Nov. 13, 1844, in Stoughton, in the old homestead in which her father lived for more than seventy years. He was converted in early life, and the Bird family was always one of the most highly respected in the community. Two other children were born into this family—George L., who died two years ago, and Adelaide, now Mrs. C. F. Copeland, living in Campello. Until his death Miss Bird remained with her father, making a home for him, after which she came to Brockton and united with the Central Methodist Episcopal Church.

A conscientious, loving child, it was not until twenty-two years of age that she felt she had been converted and had become a child of God. For thirty-six years she served Him faithfully, in her quiet, unobtrusive way, going in and out among the people, yielding an influence which is not the privilege of many. A loved teacher of a large Sabbath-school class, she found opportunity also to work in the Home Department, bringing into it and to the notice of the pastor more than fifty members. Although self-supporting, she was most generous in her contributions, and when she realized the seriousness of her illness, she reminded the devoted sister who attended her of three church pledges still unpaid for which she had provided, and asked that these be first paid.

In the prayer and class-room, in the Sunday-school and missionary societies, in the church and in the community, we miss a friend, the inspiration of whose life shall never cease.

JULIAN S. WADSWORTH.

Sewall.—Christmas day, 1902, marked the passing of Mrs. Ellen M. Sewall to her heavenly home.

On Sept. 30, 1839, at Campello, began that life which became one of rare beauty and consecration to the Master's service. Her parents were Cornelius H. and Lucia Brett Dunham. In 1858 she was married to John M. Sewall, who gave his life in the Civil War. Thus left with the care of two young children, she was determined to give them a most careful training and education. Being a talented musician, she soon formed a large class of pupils and became the organist of her own church, the Central Methodist Episcopal of Brockton. This position she held for twenty-one years. It is impossible to say to what extent the church is indebted to the work of this one woman. Her heart was planted here, and manifested itself in the regular music, in the special concerts, and in the collection of the finances.

For twenty-five years her life was one of untiring activity in all the departments of church-work. Then followed a period of total inactivity, when for thirteen years she was confined to her bed, a helpless sufferer. But the later period was as much one of loving service as the former in the beautiful unselfishness of her spirit during the long years of suffering, for, "They also serve who only stand and wait." From her own life she gave forth only harmonies, and her life-work was in bringing forth music from other lives. Loving patience and thoughtfulness and all the exquisite graces of character were called forth in those who so lovingly and tenderly ministered unto her.

Her two devoted daughters, Mrs. C. A. Noyes and Mrs. Nathan Hayward, ever found their highest happiness in service rendered to their loved mother. Mrs. Sewall is also survived by a sister, Mrs. Abbie S. Clark, of Honolulu, and a brother, Dr. N. V. B. Dunham, of Greenfield Hill, Conn.

For many years she was a subscriber to ZION'S HERALD.

JULIAN S. WADSWORTH.

Noyes.—Once again the shadows of sorrow have fallen upon St. John's Church, at Jefferson, N. H., caused by the death of Mrs. I. G. Noyes, Dec. 4, 1902.

Mrs. Noyes was the oldest daughter of Rev. and Mrs. J. H. Kenott, of Derry, N. H., and the beloved wife of Ira G. Noyes, L. P., of Riverton, N. H. She was born in Bow, N. H., in 1850, and



MRS. I. G. NOYES

was twice married—first to Mr. Edwin Potter, of Stark. To them one child was born, who lived to be several years old, and then went to join his father in the Better Land. After her husband died Mrs. Potter went to Gilmanton, N. H., and remained for a while. Later on she met Mr. Noyes while stopping at North Haverhill, and in 1880 they were united in marriage. They resided for a while in Laconia, and finally decided to make their home in Riverton (Jefferson Mills), where for the last twenty years they have lived most happily, surrounded by a large circle of friends and acquaintances.

Mrs. Noyes had been in failing health for some time, but this fact was known only to her husband and a few of the more intimate friends. Hence the shock caused by the announcement of her death was all the greater. She was one of the best of Christian women. Always cheerful, hopeful and true, she was a treasure of inestimable value in her own home, and a rich benediction to the church and society of which she was a member. She was a sympathetic friend and helper to the sick and the distressed, often going beyond her bodily strength and power of endurance in her efforts to help the suffering ones within her reach. She lived a life of sweet and blessed communion with God, and her death was gloriously triumphant. We are well assured that our present loss is her eternal gain. "The memory of the just is blessed."

E. C. CLOUGH.

Alden.—The church triumphant rejoiced at the coming in of "Grandma Alden," Wednesday evening, Dec. 10, 1902, when after 94 years of activity she joyfully left us to join the heavenly host.

It would be difficult to say upon how many lips and in how many hearts this dear name rested during the few weeks when her spirit hovered between life and death. For she belonged not only to those who were related to her by the natural ties of kindred, but to all who knew her she was the beloved "Grand-

ma" Alden; and as children and grandchildren, all claimed the legacy of her love. And not only to her own church did she belong, but all the churches were interested in her and ministered to her. Hers was a love so large that all could creep in and claim a part.

Mary Ann Kling was born, April 6, 1806, on the quaint old island of Nantucket, and often she entertained her friends by fascinating stories of the life there. Her first husband, Charles R. Pitts, died forty-five years ago, and her second husband passed away some time since. Two children survive her—the oldest a retired sea-captain living in California, the other, Charles B. Pitts, of Brockton.

Mrs. Alden's life was a remarkable one, so nearly spanning the century, and was spent in Nantucket, New Bedford, and Brockton. She was much interested in the growth of the century, and kept herself fully abreast of the advancing times. She was gifted with a fine and appreciative mind. Her wit was quick, and her sense of humor made it always a delight to be in her company. Her repartee, however, never cut or wounded, but warmed the heart with love. Her genius for making friends was most characteristic. The old home on Carey Street was always a centre for happy social gatherings.

For more than forty years was she an active member of the Central Methodist Episcopal Church, interesting herself especially in the young people and aiding the pastors by her loyalty and wise counsels. They always found a benediction in their calls upon her during the last years—in the cordiality of her welcome, the joyousness of her spirit, and her continued interest in the individual members and work of the church. For a time her home was made with her son, but fearful lest she become a burden to him and his invalid wife, she applied for admission to the Wales Home, was accepted, and remained there radiating the joy of her presence until the time of her death. The influence of her beautiful spirit lingers in the Home and in the hearts of all who knew her. To her to live was Christ; to die was gain.

JULIAN S. WADSWORTH.

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All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form, or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath, and purer blood, and the beauty of it is that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

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Wightman.—Miss Susie Elizabeth Wightman died at her home in East Greenwich, R. I., Jan. 9, 1903.

The deceased was the daughter of Pardon T. and Mary J. Wightman, and was born in Coventry, R. I., in August, 1835. She was the oldest in a family of eight children—three girls and five boys. In 1840 she moved with her parents to East Greenwich, where she has resided ever since. At an early age she united with the Methodist Episcopal Church of this place, and for these many years has been a loyal member and faithful worker in this part of the Lord's vineyard. Her near companionship with the Master was evidenced by a beauty of character and sweetness of manner which won to her many friends. For many years she has had charge of the primary department of the Sunday-school, to which work she was eminently well adapted. The children dearly loved her. Her place in the school is not easily filled.

Hers was not only a useful life, but, what such a life deserves, a triumphant death. She lived but little more than one week after the sickness came upon her. It was a week of most intense suffering. Through those trying hours she bore frequent testimony to God's assisting grace, and gave abundant evidence of her willingness, yea, even eagerness, to go, by the oft-repeated petition: "Lord Jesus, come quickly!"

The funeral service was conducted by her pastor, Rev. C. Howard Taylor, assisted by Revs. J. E. Hawkins and Ambrie Field, two of her former pastors. The body was laid to rest in the family lot in East Greenwich Cemetery. C. H. T.

Bartlett.—Rev. Joshua R. Bartlett, of Brockton, formerly a member of the New Hampshire and Vermont Conferences, passed away at the Soldiers' Home, Chelsea, Dec. 30, 1902, after a lingering illness of several months' duration. His real decline began soon after the death of his wife, in January, 1901, but he insisted on working to the last. His children wished him to spend his last days with them, but he grew feeble so rapidly after what he supposed to be a temporary visit to the hospital, that they gave up hope and visited him daily there.

In the passing away of Joshua R. Bartlett, the city lost a good citizen, the prohibitionists an energetic advocate, the newspaper an able correspondent, the Grand Army of the Republic a staunch and beloved comrade, and the cause of Christ a true and faithful soldier of the Cross and minister of the Gospel.

He was born in Templeton, Worcester County, Nov. 17, 1830. His parents were William and Maria (Partridge) Bartlett, both natives of Massachusetts. On Dec. 14, 1862, he married Martha A. Southworth. Three children survive—Mrs. Arthur C. Dyke, Bridgewater; Mrs. Isaac S. Orrell, until recently of Worcester, now of Brockton; and Edwin S. Bartlett, a lawyer in Sharon, Penn. On Aug. 15, 1864, Mr. Bartlett gave up a bookkeeper's position in Brockton to enlist in the army, where he remained until the close of the war. He entered service in the 26th Massachusetts, at first unattached, and later organized as Co. K, 4th Regiment, H. A. This regiment was noted for excellence in drill and soldierly bearing and conduct during service, which was chiefly in outer defence of the national capital, Washington, D. C.

In May, 1874, he entered the ministry in the Methodist Episcopal Church, and his first pastorate was in Antrim, N. H., where he remained two years. He followed with one year each at Amherst, Raymond, and Epping, N. H., after which he was transferred to the Vermont Conference and began his labors in Williamstown. He served there two years, and then went to Barre, where he remained three years. For several years he edited and published the *Vermont Christian Messenger*.

Early in his career he embraced the cause of prohibition, and was a member of the State committee of the Prohibition Party in New Hampshire, Vermont and Massachusetts in turn. In 1885 his works were recognized by the Good Templars, and he was appointed a grand organizer. In 1886 he gave up his other duties to follow this work, and purchased the *Stand-*

ard Bearer, a prohibition paper published in Concord, N. H., which he renamed *The Protest*. This, after four years, he merged with the *Worcester Daily and Weekly Times*, which he published for two years in behalf of the Prohibition Party. For ten years he was correspondent for the *Boston Herald*. He was connected with the *Brockton Times* from its start, contributing editorially and to the news columns up to within a short time of his last illness.

At the time of his death he was a valued member of the quarterly conference of the Central Methodist Episcopal Church, Brockton, assisting regularly in the administration of the sacraments. He was ever helpful to the pastor and was beloved by all who knew him. Having served his country and community, he held the flag dear to his heart, but ever held the banner of the Cross aloft even above that of his country. JULIAN S. WADSWORTH.

Holmes.—Edwin P. Holmes was born at Middleboro, Mass., Aug. 18, 1843, and died at Melrose, Mass., Dec. 25, 1902.

His death from pneumonia occurred after an illness of less than a week, and brought a feeling of real sadness to many, for he was widely known and highly respected. An active and devoted official member of the church, he there rendered efficient and devoted service. He will be greatly missed, for he was rarely absent from public worship, was an attendant at prayer and class-meetings, and in the Sunday-school had served both as superintendent and teacher. In the business and social gatherings of the several church societies, also, he was ever present, not merely as a spectator, but as an earnest participant. It is the universal comment that no man could have been taken from the Melrose Church whose loss would have been more deeply felt.

Mr. Holmes did loyal service in the Civil War, and was an officer of the U. S. Grant Post 4, G. A. R. The same spirit characterized his whole life, whether as citizen or soldier. In the community where he lived, not only was he beyond reproach, but his wide sympathies, constant faithfulness, and uniform kindness and courtesy, made him a rare Christian character whose memory will be fondly cherished.

He leaves a widow and two sons—Charles Holmes, of Lynn, and Frank B. Holmes, of Brockton.

The funeral services were held in the church, in the presence of a large congregation, on the afternoon of Sunday, Dec. 28. The casket was draped with the national colors, and rested in the midst of profuse floral tributes. Rev. C. H. Stackpole, the pastor, and Col. F. S. Haseltine, of the G. A. R., made fitting remarks. The interment occurred at Middleboro. C. H. S.

Squir.—Mrs. Susan M. Squir, only daughter of William and Harriet A. Carroll, was born in New London, Conn., Dec. 31, 1834, and went home to be with Jesus, Dec. 12, 1902.

In December, 1849, at the age of fifteen years, she united with the Federal St. Methodist Episcopal Church of her home city. March 27, 1854, she became the wife of George Squir, with whom she lived for more than forty-eight years.

She was strong in her attachments, appreciative of goodness in character, hospitable in spirit, tidy in her habits, industrious in her home, and a kind neighbor. Up to March, 1902, she enjoyed good health; then she began to suffer. For several weeks she was able to go out and visit her friends, but gradually grew worse. Early in July she was confined to her room, and for months she sat by her window overlooking the harbor, watching the passing boats and greeting her friends with a wave of the hand as they passed by. In the meantime an internal cancer was doing its deadly work. During all her suffering she was patient and hopeful, and in the last days triumphant. For a week we expected she would go any day. A little while before she went home she requested her son-in-law to assist her in singing, "I need Thee every hour," and to pray with her. At the conclusion of his prayer she offered this petition: "My Heavenly Father, if it be Thy holy will, spare us to see the light of another day,

and, if not, receive us into Thy glory!" There then came a heavenly peace over her soul which lasted until the spirit took its flight to the eternal home.

She leaves a husband, one daughter—the wife of Rev. E. W. Burch, of the New England Southern Conference—and three brothers. A good woman has been transferred to the church triumphant. W. S. MCINTIRE.

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Phillips Brooks Day

Continued from Page 101.

better apprehension of the unusual proportions of Phillips Brooks:

"Phillips Brooks was a prophet of God, a preacher of Christ to men. He is claimed, and by right, as the spiritual guide of people of all churches and of no church. His message and influence passed over all denominational boundaries. Thousands outside of his own church looked to him as their religious interpreter and pastor, and he gratefully accepted the fact. He had, as we have seen, very little interest in efforts for Christian unity by adjustments or ecclesiastical treaties and alliances. His whole temper and faith in the reality of spiritual powers compelled him to emphasize the unity of the spirit. 'No, the real unity of Christendom is not to be found at last in identity of organization, nor in identity of dogma. Both of these have been dreamed of, and have failed; but in the unity of spiritual consecration to a common Lord.' No church, therefore, can claim him as exclusively hers. He belonged to the Christian world of the nineteenth century."

Peroration

Frank, generous and just was his final characterization of the dead Bishop, who in his short episcopate did so much to make the Protestant Episcopal Church a vital and practical spiritual force and power in this commonwealth:

"This, it seems to me, was the climax of his powers, the finest illustration of his lifelong character, that of turning men from himself to Christ—from the preacher to the Master. During his life he received such adulation as has been the lot of few men; and since his death he has been held in tender memory by thousands. His name is still heard in the homes, the colleges, the jails and hospitals. Whenever, however, it is heard or spoken, whenever his figure comes to memory, there is always in the background, uplifted, dominant and living, the form and spirit of his Master Christ; the life and thought instinctively turn from one to the other."

"My brethren, this, I know, will be the final thought and memory of this service; it could not be a service in his memory and have other result. Through the pure and simple character of Phillips Brooks we look steadfastly into the infinitely richer, purer and more glorious character of his Master, Jesus Christ."

Hale, Gordon, Allen

After a luncheon at the Brunswick, some brief and excellent addresses were made by the intimate friends of Phillips Brooks. These men reveal the largeness, the uniqueness, the blessed idiosyncrasies of the man, and the unusual reach of his sympathies and influence. We reproduce from the excellent report of the Boston Herald of Saturday morning, Jan. 24.

Edward Everett Hale said:

"When I found that I would have the privilege of saying a word this afternoon, I thought it would be a good time to say something which I believe I have never said in public, which relates to Bishop Brooks and his immense influence in this community. I was one of the clergymen upon whom it devolved, after the death of Bishop Brooks, to arrange for a suitable memorial in the churches. In making those arrangements I called upon Archbishop Williams of the Roman Catholic Church, and he said to me—and it was evident that he wanted me to

repeat it—that he wished it might be understood that when Father Bodfish, a clergyman of the Roman Catholic faith, was present at the great meeting, he was present, not simply because he was a fellow-student of Dr. Brooks, not simply because he was his life-long friend, but as a representative of the Catholic Church of America; that he came to the meeting at his episcopal direction, and that he wished to have it understood that the Catholic Church vied with the Protestant Church in honoring this great and distinguished man."

"Bishop Brooks' personal sympathy had a charm which will be remembered always. A gentleman of the Methodist College told me that when Brooks was Bishop here the boys used to hold missionary meetings on Wednesday evenings, and he would frequently come in upon them at 9 o'clock in the evening. He said that a Methodist Bishop might be pardoned if he didn't know there was a meeting going on; but Bishop Brooks, everybody's friend, admired and courted by everybody, would remember the boys had an evening meeting, and would come in for a talk with them just as if they were his own. That was the sort of a man he was."

"His utter freedom from ecclesiasticism, his utter freedom from stuff and nonsense, was one of his strongest characteristics."

"I believe I will tell a story of a man who called upon him one morning in behalf of some missionary cause—I don't know what, some business—just as Bishop Brooks was about to take the steamer for one of his trips abroad. The man wanted him to look at the papers concerning the missionary work, and Brooks answered him rather shortly, telling him he couldn't attend to him—that he must call another time. The moment he came back, however, the day after he landed in Boston, he hunted up this man's address and wrote him: 'You called upon me at 10.30 o'clock April 30 and so. I was short with you and didn't listen to what you had to tell. If you will do me the favor to call around, I will listen to your story about the mission.' I speak as an expert in such things. I know how many men I have snubbed."

"We are indebted to Phillips Brooks if we can rightly learn that the great revolution of the last century has been its religious revolution."

Rev. G. A. Gordon, D. D., who was introduced as one "who had absorbed so much of what was essential in the faith of Bishop Brooks," said, in part:

"My first introduction to Phillips Brooks was a purely impersonal and spiritual one. I went, as a young man, for two years to hear him preach; and the preaching was a memory and a power for life. I never thought of introducing myself to him, and wouldn't have, perhaps, if a pugilistic member of my own community had not written a nasty article about one of his books—I think it was 'The Candle of the Lord and Other Sermons,' second volume. This man said Brooks stole two of his sermons from Dr. Chalmers—the ordinary way of complimenting the brethren."

"I was younger then than I am now; and somewhat more excitable. I wrote an article to the paper that published this abominable review and slander, in terms which expressed my feelings. Some misguided friend of mine sent that article to Phillips Brooks, and I received from him the most exquisite note I ever received from a human being. I thought he was fooling when he said: 'Allow me, as long as we live, to count you my friend and to count myself yours.' I did not impose upon his good nature, fearing that he would change his mind. But when I was called to the Old South, I met him, and he was one of the best friends in the world. Since then Trinity Church and the Old South have always been on the best of ecclesiastical relations."

"What Phillips Brooks has done for the Episcopal Church he has done legitimately, and the Episcopal Church would not be worthy of respect if it had not allowed itself to be greater as the soul of Phillips Brooks passed through it. We see what a great man has made of Harvard College. In 1869 it was but a high school, and through thirty-four years of comprehensive and unparalleled leadership, that institution has been made to embody the ideals of the greatest educator this country has ever seen and has been turned into a leading university in the civilized world. A great man has done that for an

institution. Another man has picked up Dartmouth College and in six or eight years given it a similar, though smaller distinction. And so it is that the church lives by its great men."

"Phillips Brooks was often complimented on his ancestry, and after one of those occasions, speaking to me in my study, he said: 'I feel about my ancestors, the Phillipses, very much as I do about the rocks underneath my house on Clarendon Street. I am glad they are there, and I am glad they are out of sight.'"

Prof. Alexander V. G. Allen, D. D., said:

"Not long ago a lecture was delivered on oratory, and I wondered why Brooks' name was not mentioned. Afterward I was at a luncheon with President Eliot of Harvard and President Faunce of Brown, and I mentioned the circumstance to them. They both said at once that they never would think of claiming that Brooks was an orator, because they became so absorbed in the subject matter which he was giving them that they would forget everything else."

"I don't know whether that is a correct definition of an orator, but it seems to me that no man produced the effects of oratory in a greater degree than Phillips Brooks. He stirred what we now call the sub-consciousness of a man to its lowest depths, until it was days, weeks and even months in subsiding."

"Brooks was reserved. He didn't want people to know about him, about how he prepared his sermons, for instance, and it was not until after he died that it was discovered how those wonderful sermons were gotten up. I think in college he had a way of trying to show that he did things without work, and I think that followed him through life. It was said of Brooks that he showed no philosophical capacity. I don't think that is true. I think he had the typical philosophical mind. I think, too, that he was proud of his ancestry, notwithstanding what Dr. Gordon has said, although he didn't want to show it."

Phillips Brooks Day

Why not a "Phillips Brooks Day" every year? Is not this inauguration of a commemorative day, the anniversary of his translation, a fitting recognition of this great apostle of these modern times? And should it not, here in this city and commonwealth, become permanent? How can we recall him, this profoundly spiritual but intensely human saint, without becoming more like him and his Christ? Let January 23 become in deed and truth a great day in our calendar, because we shall live it over again with Phillips Brooks.

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